A Heavenly Child,

Born and Brought up WITH DIFFICULTY:

OR, SATAN DEFEATED BY A Safe-guarding Majesty.

Displaying Jehovahs Wonders, in making the CREATURE NOTHING, that CHRIST may bee ALL.

Being the experience of one, who desires to bee known to the Lord, not to Men, in whom the love of Christ hath constrain'd a Subjection to this DISCOVERY.

Drawn up by T. J. a Servant to the weakest of CHRISTS LAMBS.

Act. 4. 20. *Wee cannot but speak the things that wee have seen, and heard.*

London, Printed by *R. I.* for *L. Chapman*, and are to bee sold at the Crown in *Popes-head-alley*, 1659.

CONGREGATIONAL LIBRARY
PRESENTED BY
MRS WILSON
OF TUNBRIDGE WELLS
FROM THE LIBRARY OF THE LATE
JOSHUA WILSON ESQ
1878

To the Reader.

IT *may bee thou art not ignorant of thoſe* difficulties, *deaths, and* diſmal ſtorms, *that ſome Saints* experience, *before any Birth of the Spirit appears: and the hot conteſts betwixt* Fleſh *and* Spirit, *before they are crowned with* Victory, *or ſit down in ſincere conformity to the Will of Chriſt. The Lord hath at laſt brought war-faring ſouls into the experimental knowledge of that word, Joh.* 4.4. Greater is hee that is in us, than hee that is in the world. *No ſmall power of the Spirit hath appeared, in bringing* this diſcovery *of* Jehovahs Wonders (*in a polluted duſt*) *over many Mountains, oppoſitions,* ſtrivings of fleſh and blood, *and the* cunning wiles *and workings of* Principalities *and* Powers, *who would have buried it in oblivion and dark-*

neſs, as an untimely birth. *How hard-favour'd, and inconſiderable ſoever it may ſeem to thee, I can aſſure thee, it is the* reſult *of many* tears, *unutterable* groans, *and what the Holy God hath long called for.*

What may bee thy thoughts, as to the readineſs of a ſelf-ſeeking ſpirit, *to comply with ſuch a* deſign, *I cannot tell: But this I can alſo aſſure thee, that it is one of the greateſt* croſſes *to the* fleſhly will, *that the Lord could have diſcovered to bee his mind: The* perſon *who hath been the ſubject of* theſe Wonders, *would (in her apprehenſion) rather have choſen any death, and taken the grave for her habitation, than have ſubmitted hereunto, had not the* Spirit convinc'd *her in a powerful way, that it was a* demand *of that* rich love, *that ſhee had ſo deeply drank of; (and I would mention it with great abaſement of ſoul) it hath long ſtuck in my heart, being (as I ſee ſince) under ſome* Temptation, fearing *leſt it ſhould repreſent, a ſweet and tender God, too dreadful in his frowns, and hot diſpleaſure, and ſo*

add

add fewel to the flames of horror, already enkindled in any breſt, or ſtumble any weak conſcience, *that is unable to bear ſuch a Diſcovery. But I am at laſt (through the Spirit) abundantly ſatisfied, that it is the mind of Chriſt, which carries mee over all* fears, *and* cenſures; *and I would reſign it to the Lord, who can and will allay every amazing appearance of Juſtice and holineſs, with ſhowres of choiceſt Love in Chriſt, who calls the* weary to reſt in him, and heavy laden to lean on him; *and the Lord can and will extract praiſes from ſome hearts, and they ſhall not chuſe but admire his Holineſs, Power and Wiſdome, that is* glorious, *wonderful, and* infinite; *and his Love, which is* free, *unchangeable, and* everlaſting.

I think it requiſite to ſpeak a few words by way of ſatisfaction *and* caution; *and ſo I ſhall hinder thee no longer.*

1. *The* ſeveral expreſſions *that thou mayeſt meet with in the* enſuing Relation, *reſpecting the thoughts of this perſon, I would briefly and faith-*

fully inform thee (once for all) that I have been both *an* eye *and* ear-witnes, *to* most *of these remarkable passages, and have heard her speak forth the* thoughts *and* breathings *of her heart, both in her* sorrows *and* joyes; *and the* rest of them *have been confirmed by her own hand.*

2. *The reason of concealing the persons name, is conceived the more considerable from the experience of others, whose names have been published, whiles they lived (in this kind) to the great advantage of Satan, (apt thereupon to suggest new temptations) and the grief and spiritual disadvantage of them; besides, this soul is utterly of another temper, judging her self unworthy to bee known, or have a Name among the Saints, but that it bee buried with* her self *in* dust *and* ashes, *because of her unsuitable walking to a God so* infinitely sweet.

3. *As to any particular thing herein contained, from which thou differest, take heed of* suddain censures, *and do not discover thy spirit to bee so narrow, as to tye up* sincerity *and* Saintship, *to thy own* apprehension,

in

in leſſe conſiderable things, but wait *for the* Spirit, *and follow him, and preſſe into the likeneſſe of Chriſt, and bee ſure thou ſhalt not make mee thine* Enemy, *whatever may bee thy thoughts, as to externals.*

4. *As to thoſe* extaſies *of ſpirit that this Soul hath experienced, I beſeech thee alſo forbear nſuring them for* Enthuſiaſmes, *or* Satanical deluſions, *leſt thou ſhouldſt diſown the* workings *and* motions *of the Spirit in this day, and ſome of the choiceſt* Marks *and* Signs *of* Regeneration; *for theſe* dews *of love left ſuch a Divine fragrancy upon her ſpirit, emptying her of* ſelf, *humbling her at the feet of Chriſt, drawing forth endearedneſſe to him, and forming her into his own Image, that would have captivated (I think) any Saint to this* perſwaſion, *that they were of God.*

Laſtly, what weakneſſes *thou mayeſt diſcern in the* Relator, (*as I doubt not but thou mayeſt many, being compaſſed with infirmity*) *paſs by with* candor: *Perhaps if thou hadſt had* theſe things *engraven on thy heart, as they*

are

are in mine, thou wouldſt have brought them forth better poliſhed, and in a more taking way; but here thou haſt truth in ſome meaſure of ſincerity, and that thou mayeſt not only hear and read of the workings *of the* Spirit *in the hearts of* others, *but feel them in thine* own, *and experience the ſweetneſſe of* fellowſhip with Chriſt, *is, and* ſhall bee *the prayer of him, who accounts it his glory to bee* one (*though one of the meaneſt*) *of the Lords,*

TIMOTHY JORDAN.

A

A Friend of the Publiſhers, to the Reader.

AFter a long *ſilence* I am induced (at Requeſt) to ſet pen to paper; in a Time too, wherein I can ſcarce find a *Paper* white enough, *Pen* ſharp enough, or *Ink* black enough to write (ſuch is the *iniquity* & *apoſtacy* of this Day) yet the *Merit* of this *Relation*, and of the *perſon* (in Chriſt) ſo variouſly and graciouſly conducted, and delivered out of the PIT into the LAP of eternal *love* and *life*; from the *Dungeon* into the *Redemption*, from *Satan* to *Salvation*; through ſuch unuſual, and almoſt incredible *conflicts* and *conteſtations* with the TEMPTER and ACCUSER (with the excellent order,

obſervation, and *evidence*, reſurrection and the *aſcenſion* from the TREE (whereon the *Serpent* climed) into the ARBOUR wherein the *Beloved* now ſits (and ſo ſhelters her ſelf from his *burning* (yet bleſſing) *Raies*, *Cant.* 2.3.) not excluding the information, credit, and Integrity of the *Publiſher*, have the more eaſily prevailed with me for this *Word* to the *World*; as one that hath taſted of the like (and of many of theſe) *Tryals*, yet through grace am given to ſee a very glorious *Contignation* of the *ſafety*, peace and love of Chriſt in them; being made to breathe after the *freſheſt Air*, with ſuch heaven-finding (though heart-afflicted) *Travellers*.

It matters not to mee how much men ſcoff at ſuch *Experiences*: can wee but *maintain* them, when wee *have* them, as they are, *i. e.* the LORDS! A *Crum* to a *Canaaniteſs*! An Apple in a *Wilderneſs* to a weary *Traveller* is a little refocillation and welcome! But now in ſuch an AGE! wherein *Profeſſors* and their experiences *wither* and

and are fallen (like *Leaves* in *Autumn*) to finde one ſo Green, ſo Growing, and ſo *Florid*, is much to mee! When *Hymenæus* and *Philetus* are fallen, not to bee ſhaken, but rather rooted in the faith! 2 *Tim.* 2. 17. When *Demas* hath forſaken him for the World, to forſake the World (with the luſts thereof) for him! When *Alexander* the Copper-Smith hath plated his forehead with braſs againſt the Truth, to bee *ſteeled* for it! And to know a *Chriſt* which ſo many Crucify, to love a Chriſt which ſo many betray, to own a Chriſt which others do deny, and to follow him, whom his own *Diſciples* have forſaken; (and that for all the Complication of *Intereſts*, and twiſted Conſpiracies of *Rulers*, Prieſts, and *Souldiers* againſt him) is an argument to mee of a *MARY-like LOVE* that looks after him, and on him to the very *Croſſe* (WEEPING). Not like P. *Leo* the tenth, when Profeſſors eſteem their *God* by their *Gain* (*Quantum lucri profuit hæc fabula chriſti nobis*) and of *Chriſt* by

their

their *Credit* with the World, but one like *Lydia* to have her heart so opened with (פתחי עולם *Psal.* 24.) the everlasting *openings* unto Christ as King of *grace* and *glory*, is to esteem her *credit* by her *Christ*, and her *gain* by her *God* (and his great Love) to live in such a *bubling*, in so sweet and blessed *Springs* of *life*; is a Life indeed that springs from the *Hebraism* of *BLESSINGS*, *Gen.22.17. With blessing I will bless thee, and with multiplying, I will multiply thee*, &c.

Wee are fallen in *Times* (I think) of unparallel'd *Temptations* upon *Churches*, Preachers, and Professors: And it may bee this is provided for a *Viaticum* to them in the way that are not *ENTRED*: for wee may bee tempted (as one says) and yet not *entered* into Temptation; and bee in the hour of *temptation*, yet not in the *Temptation* of the hour. And by this *example of examples* wee may see, as *Peter* saith, *2 Pet.2.9. The Lord knoweth how to deliver his out of temptations*. Also

ſo the *Methods* of this Sophiſter, as the Apoſtle, *Eph.6.* calls them; or how often the *Devil* changeth his Weapon, as well as his *ſhape*, to aſſault the ſoul with! Sometimes he comes as a Prophane and *looſe Devil*; ſometimes again as a *Profeſſing* and *Angel-like* Devil; Sometimes as a Cruel, and ſometimes as a Flattering Devil; Sometimes as a Cunning, and ſometimes a *plain* Devil; Sometimes as a Blaſphemming, and ſometimes as a *bleſſing* (ſoothing) Devil; ſometimes as a Ranting, and ſometimes a ſober *reaſoning* Devil; Somtimes as a moſt *unclean*, and ſometimes a ſeeming *clean* Devil, *Luk.* 11. 25. a *Devil* that will promiſe much, and pretend fair to make *preſume*! or that will menace much and affright; and ſcare, to make deſpair. And ſuch a *Devil*; or rather *many ſuch*, had this poor ſoul to deal with, but hee that hath *choſen* Jeruſalem, *hath rebuked him*, Zach. 3. 2.

It is a ſweet *bitterneſſe* to behold the cruel and renewed *combatings* between *Satan* and this *Soul*; how

their *Credit* with the World, but one like *Lydia* to have her heart so opened with (פתחי עולם *Psal.* 24.) the everlasting *openings* unto Christ as King of *grace* and *glory*, is to esteem her *credit* by her *Christ*, and her *gain* by her *God* (and his great Love) to live in such a *bubling*, in so sweet and blessed *Springs* of *life*; is a Life indeed that springs from the *Hebraism* of *BLESSINGS*, *Gen.22.17. With blessing I will bless thee, and with multiplying, I will multiply thee*, &c.

Wee are fallen in *Times* (I think) of unparallel'd *Temptations* upon *Churches*, Preachers, and Professors: And it may bee this is provided for a *Viaticum* to them in the way that are not *ENTRED*: for wee may bee tempted (as one says) and yet not *entered* into Temptation; and bee in the hour of *temptation*, yet not in the *Temptation* of the hour. And by this *example of examples* wee may see, as *Peter* saith, *2 Pet.2.9. The Lord knoweth how to deliver his out of temptations.* Also

ſo the *Methods* of this Sophiſter, as the Apoſtle, *Eph.6.* calls them; or how often the *Devil* changeth his Weapon, as well as his *ſhape*, to aſſault the ſoul with! Sometimes he comes as a Prophane and *looſe Devil*; ſometimes again as a *Profeſſing* and *Angel-like* Devil; Sometimes as a Cruel, and ſometimes as a Flattering Devil; Sometimes as a Cunning, and ſometimes a *plain* Devil; Sometimes as a Blaſpheming, and ſometimes as a *bleſſing* (ſoothing) Devil; ſometimes as a Ranting, and ſometimes a ſober *reaſoning* Devil; Somtimes as a moſt *unclean*, and ſometimes a ſeeming *clean* Devil, *Luk.* 11. 25. a *Devil* that will promiſe much, and pretend fair to make *preſume*! or that will menace much and affright; and ſcare, to make deſpair. And ſuch a *Devil*; or rather *many ſuch*, had this poor ſoul to deal with, but hee that hath *choſen* Jeruſalem, *hath rebuked him*, Zach.3.2.

It is a ſweet *bitterneſſe* to behold the cruel and renewed *combatings* between *Satan* and this *Soul*; how

often ſhe *riſes* and foils her enemy; and how quickly hee gets up and as cunningly caſts her down again; with what freſh ſtrength ſhee overcomes *again*, and will not yield, but ſtands impregnable; with what *New* ſhifts, and Arts the Greedy *Aſſailant* ſets upon her, and how (as often) from the *hand and foot* of Chriſt ſhe is releeved, & her enemy caſt into a flat *fall*; the wiſdom of Chriſt will out-ſtrip the skill (and *ſtrength* too) of this wreſtler: ſhee never *fell*, but when ſhee truſted to her own *ſtrength*, and never *roſe* but when ſhee *relyed* on *Chriſt's*; and as it is obſerved of *Peter*, *he ſtood more firm after his fall, than before hee fell*, for before hee ſtood in his own *ſtrength*, but after in *Chriſt's*; yea, when ſhee fell in her OWN, ſhee roſe up in HIS, it being worſe to *lye* dejected, than to fall *afflicted*.

Nor is it an ordinary *grace*, that pitch of Faith and Love to Purity and Holineſs which the Lord leads a ſoul into, ſo ſaved and exerted pag. 98, 100. &c. the Marvellous

beauty

beauty whereof ſo illumineth the ſoul, that it preferreth a *ſinleſs Death* before a *ſinful Life*, & is more afraid of HELL for *ſin*, than for *ſuffering*; Seeking more the deſtruction of the *body of ſin*, than any *ſin of the body*, though it bee, with never *being* more in this life! So dreadful is the *being* of ſin to ſuch a *life*! but ſure, ſuch *ſouls* are never ſent to *Hell* (unleſſe to ſee it) whoſe Heaven is to bee *holy* and *pure for the Lord*; and although they be willing to bee the beſt of Saints, yet are they as willing that others ſhould bee better than themſelves for the Lords praiſe. Such *Love-foreſtrong* TRIUMPHS over ſin, death and hell, and over the Devil (*who is the power of death, Heb.* 2.14.) do argue his *Rout* (till he Rally anew, or) or Retire to a *Reſerve*.) If the Puriety (with Perpetuity) and Glory of a deareſt *God* (in Chriſt) bee our Sweeteſt *ALL*, in the Bittereſt *HELL*, wee know that the BELOVED is *Fellow-Commoner* with us at this *Fare*, whoſe company alone is enough to make the Blackeſt *Hell*,

a moſt Bleſſed *Heaven.*

Now a word to this *Combatant* or others Conflicting in the like warfare, WATCH and PRAY *Luk.*21.36. fix your *Guard*, keep your field, and maintain the ground that you have gotten, *Rev.*3. *Hold faſt that which thou haſt*, &c. WATCH, WATCH, all the *Byewaies* and obſcure holes of the *heart*, that Satan ſet not upon you at unawares! WATCH all the Tempers and excitements of the *mind* or *Conſtitution*, that they betray you not unprovided; WATCH all the indwelling *Relicks*, or Riſings of Sin in you, leſt they ſhould revive a new Rebellion: WATCH all the treacherous motions of *fleſh and Spirit* (in holy performances) leſt they ſhould introduce a new danger; WATCH all the occaſions and companys (of Profeſſors and others) wherein the vigilant enemy may wheel about upon you; WATCH all the *advantages* which you have taken, by faith, that you may be fortified the better for future invaſions

ions; WATCH all the *provisions* God hath given you, that the Ammunition and *Artillery* of Faith may never fail you; WATCH as carefully to keep on the whole *Armour of God*, (*Eph.6.*) that the *ever vigilant* enemy may never present you, or assault you naked; WATCH also the *spoiles* that by the prowesse of Christ, are conquered, that they never bee retaken, but kept as *Trophees*; WATCH strictly the very first *suggestions* of the Tempter, that you oppugn and overcome his *first appearances* or *approaches*, and sure I am, your *Benonies* shall then bee *Benjamines*, or the *blessings* of the RIGHT HAND.

A Word to the *sinner*! Oh! whither, whither, shall I send thee, but to see thy sorrow? or thy self? or canst thou see thy self (out of Christ) without affrightment and sorrow? if a *Child of God* may bee *under wrath*; what will a *childe of wrath* bee, that is not born of *God*? and (1 *Pet.*4.18.) *If the righteous scarcely bee saved, where shall the*

ſinner and ungodly appear? Should I ſend thee to the wars to ſee the *gutters* run down with blood, the fields ſtrawed with *Heads*, Limbes, Skuls, and Karcaſſes; and famous Cities buried in *aſhes* and miſeries? ſhould I ſend thee to the *Hoſpitals*, to hear the *groanes*, ſee the wounds, or ſmell the ſtink of the ſtrongeſt ulcers? Should I ſend thee to the *Gallies* or ſlaves at *Algier*, to ſee them whipt like *Dogs* wrought like *Horſes*, condemned and chained to perpetual *Tyranny*? Or ſend thee to thoſe *Captives*, that rot in dungeons; and are eat up of the vileſt vermine, tortured or rack't in the higheſt manner? I could not ſhew thee the thouſanth part of thy miſery out of Chriſt. Sure when the *Seas* ſhall give up their *Dead*, *Rev.*20.13. it will appear, that theſe *Gulfes* which have devoured *millions* of millions, yet had not a SWALLOW comparable to that of HELL, wherein whoſe *Nations* are drunk up at once that *forget the Lord*, *Pſal.*9.17. how much more then thoſe that oppoſe

and

and reject the riches of his Gospel? 2 *Thess.* 1. 8. Wherefore we that stand upon the SHORES do see (with tears many times) thy sorrows that art *sinking*, and yet with equal *joies* our *safety* that are delivered by *Jesus Christ*: Neither have wee *tears* enough to bewail, or *words* enough to expresse how much wee mourn for thee, weep, preach, and pray with bowels of compassions and affections over thee. Oh that wee could help thee (poor sinner) though with the hazard of our *Lives*, to save thee; seeing the Lord *hath saved us* (wee hope) *through his grace*, from the depths and dangers of thy *desperate* estate, 2 *Cor.* 5. 11. *knowing therefore the terrors of the Lord, wee perswade men.*

Wilt thou read this *Relation* of a poor soul saved from the *PIT*, that was sinking with thee? wherein thou maist finde *comfort* for the afflicted; *Physick* for the sick; *Meat* for the hungry; *Direction* for the most indangered souls (in despair, in presumption, in precipitancy and incogitancy

tancy, and under ſpiritual deſertions and fears) for *Conviction* of errors, *Diſcovery* of corruption and hypocriſy of the heart; *Counſel* in caſes of conſcience, and *Incouragement* in caſes of deſpondency or *vacillation*; Although ſome paſſages (it is probable) may bee obſcure and abſtruſe to thee *without*, that are obvious and *extricate* to others that are *within* (therefore exerciſe ſo much *charity* as men emulous of the pure and *perfect viſion* of God) yet thou maieſt bee able to ſay (upon Goſpel grounds) that it is far better to be preſerved in *Brine* with this ſoul, than to rot in *honey* with them that run to Hell. To conclude, thou maieſt conſider how ſuitable *Chriſt* was to her under every Temptation, how ſeaſonable the *Diſcovery*, how ſweet the *Recovery*; and the longer in *finding*, the faſter *held* when found. If a *ſip*, a little *ſip*, of the *Cup of Wrath* were ſo bitter, what would the whole have been? what was it to the *Saviour*? and what will it bee to the *ſinner* at the laſt? alſo if a little *taſte*, a *ſip*, a *ſtream*,

of

of the *pleaſures of Gods right hand for evermore*, *Pſal.*16. bee ſo ſweet, what will bee the *Rivers of Oyl*, or rather the immenſe Ocean of Love, Bliſs, and Glory at the laſt? If this *Flower*, this ſingle *Flower*, bee ſo *ſweet* that is here gathered, what will the *whole GARDEN* of them bee ere long at the gathering together *of all Saints* into one, 2 *Theſſ.* 2.1,2. with all the Graces, *Excellencies*, Beauties, *Fragrancies*, Fruitfulneſs, *Experiencies*, and Crowns of all the *Martyrs*, Primitive Saints, *Prophets*, Apoſtles, and Confeſſors of the Truth, in all *Ages*, and Generations? If this *Infant-BIRTH* bee ſuch a Bleſſing (after ſo long a Travel and ſore *Pangs* even unto Death) to bee born into the life of the *New-Creation*, through the helpful *obſtetrication* of the *Holy Spirit*, O then! what? what will the *whole JERUSALEM* bee that ſhall *come down from God to dwell with men*? Rev.21.2. or *when wee ſhall all bee grown up into the unity of the faith and knowledge of Chriſt unto a* Perfect Man, *or the meaſure of the Stature*

of

of the fulneſſe of Chriſt? Eph. 4. 13.
What a DAY of BLESSINGS will that bee? I leave thee to Meditate and Admire in the *bleſſing* of the DAY under the ſound *of the ſeventh Trumpet*, *Rev.* 10. 11. *&* 11. 15. I mean the GOSPEL *of the Kingdome Preached for a Witneſſe*, Mat. 24. 14. in the Miniſtry, Myſtery, and Patience whereof I am Chriſt's and thine,

From my Houſe
the 29. day of the JOH. ROGERS.
9th. 1658.

TO

To the Saints of the Moſt High; or, Royal Seed.

Although I am NOTHING, *and far unworthy to feed upon the* Crums *that fall from your Lords Table, yet I might humbly declare* (& I would *without fleſhly mixtures purely*) *to the praiſe of* Peerleſs Love, *that ſometimes my Soul ſees ſuch* Glances of Glory *in your* Beloved, *and his* Likeneſs, *that taketh my heart away from the* flower *and* quinteſſence *of all* Created *Glories, to attend him with an* Hallelujah-Song. *I ſee that* Light *in him, that fills all things elſe with* darkneſs; *that* Love *in him, that makes mee long to* love like him; *that* Life *in him, that makes not my* own life dear unto my ſelf, ſo that I might finiſh my courſe with joy; *that*

Order

Order *and* Fulneſs, *that* ſtretcheth out *upon all things the* Line of Confuſion, *and* the ſtones of Emptineſs; *that* Reſt *in him, that makes* Reſtleſs, *to live with him* Alway *and* Fully, *who is the* Serene Region, *where* Reſt *and* Holineſs *are in perfection. Oh this is but a* Beam *of your precious* Jeſus! SIPS *of his* ſpiced Wine, *are full of* endearing, *heart-overcoming* ſweetneſs; *to ſpeak out what is in* one drop *thereof, I want words in this* Day of Weakneſs: *This is but a* Stammering Time, *and hee that ſpeaks* moſt, *ſpeaks the* leaſt part *of what hee feels, if hee* lives in Chriſt, *and* Divine Love. *Oh you that are the King of Glories* Dear Ones, *and live in his* Sight *and Love, ſure I need not incite you to do* ſome Remarkable Thing *for him: Are you not* emptying *out of* SELF, *and All things, into* Chriſt, *and his* Pure Will? *Are not your hearts* Aſcendant, *and crowned with* Generouſneſs, *to* Do, *to* Die, *to be* any thing, *or* nothing *for the Lord? Are you not full of Contrivements how to* manifeſt Love *to your Royal Jeſus? Are you not Preaching forth* your Fathers Fulneſs; *by your* Redemption *from* all things? *Are you not*

ſate

ſate down in Compiacency under your Beloveds Shadow, ſeeding on his Divine Delicacies? Are you not in your White Linnen, your Bride-Attire, waiting for your Lords Return, and the Solemnity of the Marriage Day? Oh I feel within the riſings of ſtreams of affection towards you, and my ſpirit burns in deſires for you: But alas! I have not room in this place to ſuffer it to expatiate; yet this I cannot but do at preſent, (being I truſt in truth, a Friend and Lover of your Souls Advantage) bear my teſtimony to the truth of the following Diſcovery, being the experience of one of your Fathers Children: I was an Eye and Ear-Witneſs to many of theſe things, and have been filled with Wonder at the great goodneſs and unchangeable Love of the God of Love, toward Saints full of changes: Oh the gracious ends that the Lord aimeth at, in thoſe his Wayes and Appearances, that are hardeſt to be born by his Beloved Ones! He caſteth down, but to lift up, and frowns, but to make ſmiles abound in ſweetneſs: Oh what a Dear God is our God? my heart is overcome with him.

Precious hearts! I am not ignorant,

to

to how many Censures *this* little Piece *is like to bee* expoſed, *and what* oppoſitions *it may meet withall in the ſpirits of ſome, who are apt to* meaſure *the* Lords Dealings *with* others, *by their* own narrow experiences: *But that God who hath long* call'd *for it, can make it* proſperous *in the* accompliſhment of that End *for which it is ſet forth; may but the* rich Grace of the Goſpel bee advanced, *and your hearts ſtirr'd up to* ſing praiſes *to your* Bridegrooms Love, *(which hath been gloriouſly* ſeen, *and* ſhed abroad *in a* ſhaken Reed, *brought at laſt to* reſt *in him) the* Relator *hath his* end; *and I can aſſure you* (in faithfulneſs) *that not one of the Wonders that are* recounted, *is the* Creation *of a curious fancy, but hath been* really brought *forth, by the* mighty hand *of a Powerful* Jehovah, *in a* poor creature, *whoſe* glory *it will bee, to bee* with, *and* one of you, *when the* Church of the Firſt-born *ſhall bee* preſented faultleſs, (having not ſpot or wrinkle) before the preſence of his glory, with exceeding joy.

As to the ſeaſonableneſs *of the* Publication *of theſe* Acts *of God, as it is* alwayes

w ayes ſeaſonable *to ſpeak forth the glory of the Lords* Free-love, *and the preciouſneſſe of the* Blood *of a* dear Jeſus, *ſo* more eſpecially *in this day, wherein the Lord ſeems to call aloud to all* in whom hee is revealed, *to bear their* Teſtimony *to his* Matchleſs Sweetneſs: *There are* few (*that are ſuch ſtrangers in our* Iſrael) *who underſtand not the* indefatigable induſtry *of ſome amongſt us, to race the* Foundation *that God hath laid from the* Beginning (*for* poor ſouls *to build* upon) *in the* Blood and Righteouſneſs of his own Son; *Shall any be ſo bold as to endeavour to ſhake* Divine Foundations, *upon which the* whole *of a Saints comfort and relief is built? and ſhall it bee accounted* raſhneſs (*or unſeaſonable*) *for* others *to declare what may* (*through the bleſſing of the Spirit*) *have a tendency to diſcover the* Wiles *of the* Wicked One, *to draw Souls from* leaning *upon a* dear Chriſt, *their* (*alone*) rock *and* ſhelter?

But to draw toward a Concluſion; *yee* Princes Children, *here you have repreſented ſomewhat* (*I doubt not*) *of your* own condition; *your Wilderneſſe Progreſſe to perfect Peace: Here you may ſee the great Evil of Evils, Sin pourtrayed in*

its gastly colours; the Horrid Temptations of the Ravenous One; his Depths, Wiles, and most Angelical Appearances at this Day; Saints inward Storms and Tempests; the difficulty of bringing forth the Image of Christ in the Soul; the method of the Holy Spirit to Calm and Quiet stormed Consciences. Here you may see *what an evil and bitter thing it is to depart from the Lord; Saints Changes, until they come to an unchangeable state; and the glorious overcoming sweetness of Sense, and Renewals of Love.*

Oh ye Precious Ones, *read, mind, yea, stay and ravish your hearts with those Divine Cordials which the Lord vouchsafed to a poor Dust: Oh learn to extract Counsel and Sweetnesse out of every thing; and were I to speak my very Soul in a few words unto you, Oh see that you are truly the Royal Seed, give ear, and conform unto the Voice of the* True Shepherd, *wait for a large effusion of the Spirit, and fuller openings of glorious Mysteries; bee the* Witnesses of Jesus, *in this withering Day, pressing to his* perfect Likeness; *make ready for him, that when hee comes, you may enter into his Joy.* Yours, in the Kingdom and Patience of Jesus Christ,

ROBERT BROWN.

A HEAVENLY CHILD, Born and brought up WITH DIFFICULTY; OR, SATAN DEFEATED BY A Safe-guarding Majesty, &c.

Give ear, oh Heavens, and I will speak; and hear, oh Earth, the words of my mouth; I will declare the Wonders of the Mighty, and the strange acts of the Holy One. For I (a) cannot but speak the things that I have seen and heard; should my heart bee silent, and not vent it self in praises, the stones might awake, and speak. I cannot but

a Act. 4 20.

Luke 19. 40.

ſtand amazed at ſome Mighty Works, of the Power and love of God in my own Soul: But I ſhall at preſent fix upon the wonder the Lord, brought forth in a ſinner (nothing) creature: whoſe name at preſent I deſire to veil. It was a Daughter of *Abraham*, whom *Jehovah* favoured, and concerning whom, he had rich deſigns of love, to glorifie his Free-grace, and make his name famous, in cauſing all that hear to wonder, and admire his Power, to cry aloud, (*b*) *The Lord alone doth wonderous things. Oh wonderful*, (*c*) *wonderful, are his wayes and works*! Who can declare his Love, Power, Wiſdome, Patience, and unſpeakable goodneſs? Who would but live to this God, and no more turn aſide from him, who is ſo glorious in all his Appearances?

b Pſal. 72. 18. and 136. 4.
c Eſa. 25. 1.

This perſon, when ſhee was about twelve years old, was for ſome time with a Friend of hers, who was dear to the Lord, and (*d*) *walk'd with God, in a cloudy and dark day*, who would bee often telling

d Gen. 5. 24.

telling her, *of the evil of* (e) *sin, and blessedness of those that* (f) *fear the Lord*; ingaging her *to read the Scripture, and mind what she read and heard.* Which though she did outwardly conform unto, yet it wrought little upon her; for she acted more from fear of, and obedience unto this Friend, than from sense and feeling of want within, and love to an Holy Majesty. But when it pleased the Lord to cast this Friend upon a dying bed, and the day of her departure drew neer, her Soul being inflamed with love to Christ, and (*h*) *breaking with longings* for his full enjoyment, the Tokens of Death causing her spirit to spring within her, as if shee had had the most glorious message, crying out, *Welcome Lord Jesus, welcome Lord Jesus, I could leap over a wall to meet Christ; oh how* (i) *dear is hee to mee! how sweet and desirable!* And now this precious Friend spake with much power to this Young Soul, (being very dear to her) and laid a great charge upon her, to (*k*) *fear the*

e Pro. 8. 36.
f Psal. 112. 1.
g John 5. 39.
h Phil. 1. 23. Cant. 8. 14. Rev. 22. 20.
i Psa. 45. 2. and 76. 4. Cant. 1. 13. & 5. 16.
k 1 Kin. 2. 2, 3. 1 Chro. 28. 9.

Lord, and *walk with him*, which after her death did abide freſh upon her heart; the Holy Spirit turning the frame of her ſoul from ſin and vanity, to the Lord and Holineſs, who now became exceeding dear and precious to her. And although ſhee had little inſight in the Myſtery of *Chriſt Crucified*, yet her affections were very ſtrong towards the Lord, who had awakened her: For when ſhee changed her place, as to outward abode, ſhee met with no ſmall oppoſition, (which particularly to relate, could not but beget pity in any heart) but the more oppoſition ſhee met with, the more dear was God to her, and the more did her ſoul cleave unto him: Her ſufferings were ſo far from affrighting her, that they were comfortable, and eſtabliſhing to her: How hath her heart been overcome with the ſweetneſs of this thought: *Oh what am I, that ſuch an one as I, ſhould bee* (l) *counted worthy to ſuffer for Chriſt?* The Lord put much ſweetneſs into that word, Pſal. 27. 10. *When my Father and*

(l) Act. 5. 41.

and Mother forſake mee, then will the Lord take mee up. That word the Lord fed her reproached ſoul withall, 1 Pet. 4. 13, 14. *But rejoyce, in as much as yee are partakers of Chriſts ſufferings, that when his glory ſhall bee revealed, yee may bee glad alſo with exceeding joy: if yee bee reproached for the Name of Chriſt, happy are yee, for the Spirit of Glory, and of God, reſteth upon you; and* (m) *if yee ſuffer with Chriſt, yee ſhall alſo reign with him.* Shee could feed upon tears with delight, while others were feeding upon ſenſual pleaſures: To bee alone with God, was glorious and delightful to her; the way (*n*) of the Lord was ſweet and precious to her, and opportunities to meet with the (*o*) people of God, of high value, preſſing through great dangers, to ſerve the Lord with his deſpiſed Remnant. Shee was once overcome with *goodneſs*, God realizing that word, Pſal. 110. 5. *The Lord is good, his mercy is everlaſting, his Truth endureth to all Generations.* Thus it continued for two or three years. But

m 2 Tim. 2. 12. Rom. 8. 18.

n Pro. 3. 17. Pſal. 65. 11.

o Heb. 11. 25, 26.

after all this love, light and ſweetneſs, in the holy way of the Lord, I ſhall tell you of ſuch a departure from the Holy One, that may cauſe *both the ears of him that hears to tingle.*

This poor young ſoul, in the time of the late wars, being ſeparated from the people of God; (great ſtreights cauſing them to fly to places of ſafety) ſhee alſo making a ſad change, as to outward abode, not having one that feared the Lord to converſe with, but being alwayes with thoſe who had plunged themſelves deeply into wordly vanities, and (*p*) ſought not *immortality*, and heavenly glory.

p Rom. 2. 7.

This ſad providence befalling her, her affections to the Lord were ſoon weakned, and a withering winter paſt upon her: When at firſt ſhee heard ranting, and blaſpheming the Name of the Holy God, it would gripe and pinch her heart, but being accuſtomed to ſuch horrible impieties, her tenderneſs ſoon departed; then ſhee was caught

caught in the ſnare of fooliſh (q) *talking* and *jeſting*, delighting to hear the Songs of the children of Folly, and ſo was carried away in the ſtream of carnal mirth, (*which indeed is madneſs*:) Shee quickly wholly neglected duty, and caſt off the Lords Yoke, and cloſe walking with him, ſin began to live, and reign afreſh in her; the Fountain caſting forth ſtreams of iniquity, and carrying her farther and farther from the Lord, whom in time paſt ſhee had honoured, and highly prized: He was now ſlighted, and ſinful vanities were imbraced, ſhee minded him not, nor the ſweetneſs her ſoul had found in him: Shee could hear, and ſee the Lord wronged, the Sons of Vanity breathing forth their *new-found oaths*, without the leaſt trouble, or reluctancy, having loſt all the ſenſe of the Lords Power and being: Shee was ſo much the worſe, by how much the more ſhee had ſeen of God; whereas other miſerable ſouls, have ſome formal outſide things to quiet their conſcien-

q Eph. 5. 4.

Eccl. 2. 2.

ces, (as saying prayers, &c.) her conscience was so seared, that it needed no such allay: And as her soul was wont formerly to delight in the people of *God, and the most excellent that wrought righteousnes,* so now, those shee most delighted in, that were most exquisite to work wickedness; striking in with them that say, Let no flower of the Spring pass by us, let us Crown our selves with Rose-buds, before they bee withered, let us leave tokens of our joyfulness in every place, for this is our portion, and our lot is this. *Oh sad exchange! to change Christ, and Spiritual Glories, for sin and vanity. Oh sad loss! to lose the Love, Spirit, and Presence of God, for joyes that abide not. Who can consider of this sad departure without* (r) *astonishment? How hard a thing is it to touch pitch, and not bee defiled; to take fire into ones bosom, and not bee burnt? Oh that all that hear, might fear, and for ever learn watchfulness from a poor creature, who lost all that was truly good, for want of attending the Lord, and keeping*

r Jer. 2. 11, 12.

ing a ſtrict watch over her own ſpirit.

In this relapſe ſhee continued, for the ſpace of ſeven years, in which time her conſcience was ſo exceedingly ſear'd, that ſhee could neglect all duty, and drink down iniquity with greedineſs, without the leaſt check or deſpondency of ſpirit; one while purſuing vain mirth, and worldly pleaſures; another while labouring in the fire, for *uncertain riches*, having a vehement deſire to *load* her ſelf with (ſ) *thick clay*, and engroſs glories that abide not. But towards the cloſe of the day of this eſtrangement, and ſins triumph in her, God having rich deſigns of love to bring about, hee firſt frowned upon her, in ſtripping her of all her worldly accommodations, (by plunder.) Oh how inraged was ſhee then, in that ſhee had ſo ſuddenly *loſt her gods, whom ſhee had loved, whom ſhee had ſerved, ſought and worſhipped.* Then the Lord laid his hand upon her Relations, and took away *the deſires of her eyes*, with

(ſ) Hab. 2. 6.

Jer. 8. 2.

Ezek. 24. 16. &c.

with ſeveral *ſtroaks*, and ſhee
Gen. 42. 36. thought *ſhee was ſadly bereaved.* Then the Lord ſtrook her body with torment, ſo that ſhee became an object of pity to all that beheld her. In this ſad and deplorable condition, ſhee continued for ſome moneths, crying and roaring night and day through perplexity: But neither of theſe awakened her, to mind the hand that ſmote her, nor brought to remembrance her ſad departure from God. *Oh ſtand ſtill, and admire at the wonderful patience, and forbearance of God, that ſuch an one ſhould not bee conſumed in a moment, but obtain grace and mercy of the Lord, for hee had yet thoughts of love, concerning this poor hard-hearted back-ſlider, and a time for his Holineſs to paſs before her, to the glory of his own ſpirit, in melting this ſeeming indiſſoluble ſtone, and awakening her to hear the voice of the Holy One of Iſrael.* For when ſhee was recover'd, ſhee was perſwaded to go to the Meeting-place, (it being the cuſtome after ſuch a time of ſickneſs ſo to do) although

though ſhee had ſcarce gone for half a year before. And while the * Servant of the Lord was praying, ſhee regarded nothing, but gazed up and down (as the generality of carnal profeſſors do) until hee named his Text, which was Rom. 6. 21. *What fruit had yee then in thoſe things, whereof you are now aſhamed, for the end of thoſe things is death.* Which words came as the ruſhing of a mighty wind, and made a breach upon her heart, and ſhee fell down in the ſeat, being aſhamed indeed: And this word was as a *two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow:* Heb. 4. 12. ſhee thought the Lord was continually ſaying to her, *What fruit hadſt thou in thoſe things, whereof thou art now aſhamed?* and her ſoul was cover'd with confuſion, and thought ſhee heard the ſentence of Death pronounced upon her by the Lord; and ſhee was loſt, and condemned in her ſelf, being wholly ignorant in whom ſhee muſt bee found, or periſh for ever: So her

* M. Baxter of Kederminſter.

heart

heart was over-whelm'd with sorrow, her eyes became Springs of water, and *horror took hold on her.*

In this perplexity shee went home, and considering her condition, shee began to think, *If I give way to this, I shall bee distracted.* Whereupon shee went into company, thinking that might mitigate her sorrow, but alas that would not do, for others *mirth* encreased her *misery*: When shee return'd again, the rackings of despair began to fall upon her, judging all this to bee but *the beginning of sorrows*; and shee could look upon no creature, but it added to her trouble, thinking their condition good, and hers *only* miserable; for now shee came under the sense of the bitterness of her seven years departure from the Lord; her *sins were set in order before her*; and these Scriptures were as spears in her heart, and as fiery darts, *that drank up her spirit*, Heb. 6. 4, 5, 6. *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were*

Mat. 24. 8.

Psal. 50. 21. Job 6. 4.

were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the powers of the world to come: If they ſhall fall away, to renew them again unto repentance, ſeeing they crucifie unto themſelves the Son of God afreſh, and put him to open ſhame, Heb. 10. 26, 27. *For if wee ſin wilfully, after that wee have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of Judgement, &c.* Shee thought ſhee had *received the knowledge of the truth*, when a child, and undoubtedly believed, ſhee had *wilfully ſinned*, and departed from the Lord, and therefore concluded, there was *no pardon* for her, and her expectation was, to bee deſtroyed without remedy, ver. 38. *If any man draw back, my Soul ſhall have no pleaſure in him*, Luke 9. 62. *No man having put his hand to the Plough, and looking back, is fit for the Kingdome of God.*

Theſe words [*Draw back, look back*] did ſo wound and cut her heart, that ſhee could hardly live under

under their wrathful power, and the ſpeakings of her ſoul were nothing but this, *I ſhall bee burned in hell, millions of millions of ages.* She was night and day as if one pleaded againſt her, ſo that ſhee could not reſt, ſorrows and *tears* were her *meat and drink*, and ſleep departed from her: So ſoon as ever the party with whom ſhee lay, was fallen aſleep, ſhee would riſe, and ſometimes walk about all night, ſometimes lie on the ground weeping, until the skin was worn off her face: Shee was deſirous to keep it ſecret, but there was too great a fire within to bee ſmothered; ſo that at laſt it became apparent to all that came nigh her, though the cauſe of her ſadneſs they knew not, ſhee reſolvedly concealing it, having little acquaintance with any that feared the Lord. But at length ſhee went to viſit a ſick perſon, whom ſhee had formerly derided for his ſerioufneſs, who reading inward trouble in her pale and ſad countenance, (for ſhee was almoſt conſumed, not having had one hours

hours ſleep, for ſix or ſeven dayes and nights together) asked her, what was the matter ſhee look'd ſo dejected: Her ſoul being fill'd with ſorrow, ſhee burſt forth with weeping, not being able to ſpeak, the hard ſpeeches lying heavy upon her, which ſhee had formerly given forth, againſt his holy walking; but he continuing entreating her, to tell him the cauſe of her ſadneſs, at length ſhee diſcovered her condition to him, which when hee heard, hee offer'd her peace and comfort in the Lord Jeſus, but all in vain, for ſhee told him *ſhee had no intereſt in Chriſt, or the Promiſes, for ſhee had rejected him, and therefore hee had rejected her, and ſo Chriſt and ſhee were at the greateſt diſtance.* And before hee could end what hee had to ſpeak, ſhee had an anſwer within her ſelf, as if one had anſwered his words from Scripture, or as if ſhee had been the moſt diligent Reader of Scripture in the whole world. The fore-mentioned Scriptures were as an horrible cloud of darkneſs, veiling Pſal. 39. 11.

ing every word of conſolation from her. The more hee ſpake to her, the more ſhee was troubled, thinking ſhee had loſt her part in every Promiſe hee mentioned; ſo that hee was forc'd to ceaſe ſpeaking, and ſhee went home with a greater burden of ſorrow, than when ſhee came. But through his means ſhee had acquaintance with another Profeſſor, who never left perſwading her, until hee had brought her to ſome, whom hee judg'd more able and knowing; but they could adminiſter no calmings or conſolation to her, their words working the ſame effect as the former. Then hee perſwaded her to go to hear, but ſhee refuſed, telling him, *it was to no purpoſe, and a very unprofitable thing for her, whoſe condemnation was already paſt, and it would but add to her former ſins; for ſhee durſt not take the Name of the Lord into her mouth, nor look towards him, but like a poor condemned creature, every moment expecting execution;* and one night (above all the reſt)

ſhee

ſhee thought it would have been actually effected: at which time ſhe ran violently down the ſtreet, expecting the earth would open, and ſwallow her up in a moment; ſhee fled as one amazed with ſome diſmal apparition, and every ſtep, ſhe thought her feet began to ſtick, and ſhee ſhould bee dragg'd into darkneſs.

This night was a night of the deepeſt horror, and perplexity, but when the morning was come, and ſhee ſtill in the world, ſhee began to have ſome kind of hope, although her ſoul was far from peace and comfort; but ſhee was more willing to hear, than before; ſo that now the fore-mentioned perſon, entreating her to hear yet once more, through his importunity prevail'd with her. Hee that ſpake, was ſhewing, how the Lord was related to his people, as a *Bridegroom* to his *Bride:* At which time deſires began to ariſe within her, and ſhee began to wiſh, Oh that I were in this relation to Chriſt! Shee deſcried ſome beams of his beauty,

The firſt longings for a lovely Lord after her awakening.

and began to *thirſt* vehemently after him.

Her deſires at length aſcended to that heighth, that ſhee could not bee ſatisfied without this Heavenly Bridegroom, ſo that ſhee was even ready to eat the words, which came from the perſon that ſpake about him, and longed within her ſelf, that hee would diſcover how ſhee might come into this bleſſed *relation* (for ſhee was as yet ignorant of the *Myſtery of Chriſt*:) And when hee ſpake of the Lord, ſhee would fain have cloſed with him, but knew not the way; therefore with all attention waited for direction, and experienced thoſe words; Pſal. 42.1,2. *As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God,* &c. And 63. 1. *My ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty land where no water is.* But at laſt (according to the longings of her ſoul) hee came to give ſome directions, how to come into the ſenſe and feeling of this glorious Relation: One was this,

Give

Give thy ſelf to Chriſt, and hee will give himſelf to thee. Upon which words her heart ſoon anſwer'd, *Lord, here am I, who would give up my ſelf, my life, my ſins, and all that I have to thee.* At the inſtant (ſhee thought) there was nothing dear to her ſoul but the Lord, and ſhee could willingly have been ſtript of all for the enjoyment of an Holy Chriſt. And upon this *Reſignment*, her heart was ſo fill'd with the glorious peace and joy of the Lord, that ſhee was ſcarce able to live under the ſenſe of *receiving love*, and ſcarce able to forbear crying out in the Congregation, *Oh the wonderful love of the Lord! Oh the immeaſurable love of the Lord! Oh the unſpeakable love of the Lord, to a loveleſs, nothing creature, a poor back-ſliding creature.* But coming home to the place of her abode, ſhee could hold no longer, but was conſtrained to ſpeak, to the praiſe of a glorious Majeſty, *Who is a God like unto our God? pardoning iniquity, tranſgreſſion and ſin, for his own Name ſake; hee hath con-*

Reſignation.

The firſt peace and appearance of ſpecial favour, after the terrible ſtorm was raiſed in her.

ſidered my low eſtate, and taken mee into arms of love: Oh the love, the love of the higheſt God, to the loweſt creature: Oh it is not in vain to wait for him, for my part I am reſolv'd to love him, and live alone to him! Oh hee is more glorious, more ſweet than all!

Thus ſhee could not ceaſe ſpeaking for half an hour, to the praiſe of that God, of that love ſhee had drank ſo deeply of. Shee experienced Redemption from ſhame and fear, and could have ſpoken out Chriſts preciouſneſs, and ſang praiſes to his love before the whole world. In this Heavenly frame (through grace) ſhee continued ſome weeks, and it was a glorious ſpring to her ſpirit, and the flowers of Paradiſe flouriſhed, ſhee ſaw love in every thing, whatever ſhee ſaw, or eat, preach'd forth the love of the Lord to her. Nothing did diſturb her, God being all in all to her, ſo that ſhee was like one in another world. The Lord filled that word with ſuſtaining glory, and it carried her ſoul in triumph over all the

the reproaches and oppoſitions ſhee met with, Iſai. 51. 7, 12. *Hearken unto mee, yee that know righteouſneſs, the people in whoſe heart is my Law: Fear yee not the reproach of men, neither bee yee afraid of their revilings. I, even I am hee that comforteth you, who art thou that thou ſhouldeſt bee afraid of a man that ſhall die, and of the ſon of man which ſhall bee made as graſs?*

Shee ſpent all her time in reading, praying, hearing, or ſolacing her heart in divine meditations; ſhe was weaned from the world, and could only think of the Lord; all diſcourſes burden'd her, that were not of the love and glory of Chriſt, and tended not to the exaltation of an Holy Majeſty: Shee experienced that word, Pſal. 73. 25. *Whom have I in heaven but thee, and there's none on earth that I deſire beſides thee.* Shee earneſtly deſired to bee kept chaſte to Chriſt, and was * afraid to ſleep, becauſe ſhee was bid *redeem the time*: and when ſhee had been almoſt aſleep, ſhee would ſtart, and think ſhee heard that

* Whether this might bee Satans abuſe of her tenderneſs, I leave to the judgement of the Saints.

a Eph. 6. 15. Gal. 4. 5. word, (*a*) *Redeem the time.* Shee was wont to ſit up conſtantly till one or two of the clock, holding communion with God, and *meditating* in his *Law*, being exceeding inquiſitive after the mind of the Lord, and ſearching after all the marks and ſigns of ſincerity, trying her ſelf by them, ſo far as ſhe came ſhort, her ſpirit would bee exceedingly troubled; and when ſhee did experience them, ſhee would greatly rejoyce, *joying too much in her ſelf*, when her *rejoycing ſhould have been in Chriſt.* And although ſhee was *convinced of ſin*, and fled from it as from the face of a Serpent, yet all this while ſhee was not convinced of *ſelf-righteouſneſs*, and ſaw not ſo *clearly*, the rich myſtery of Juſtification, *purely* by the Blood of Jeſus: for ſhee to bee as a nothing creature, and Chriſt to *bee all in all*, but Satan was endeavouring to keep her under a Covenant of Works, to live upon her own actings, being afraid to eat, or drink, or ſleep, for fear of offending, and trembling at the firſt appearance of

Pſal. 1.

The ground of the ſecond trouble.

a

a vain thought, as one without hope; ſo that her former joyes were ſoon turned into aſtoniſhing fears, ſhee labouring (as in the fire) to bring a perfect righteouſneſs of her own to crown her with acceptance, not complying with the deſign of God, in the *ſole* eſtabliſhment of Chriſts *Righteouſneſs*, but thinking to bee cleanſed from ſin, by her own workings, not knowing that the Blood of Chriſt *alone* cleanſeth from all ſin. But while ſhee was thus ſtriving in her own ſtrength, ſhee was alwayes overcome, which gave her the firſt ſight of her own *nothingneſs*, which when ſhee ſaw, ſhee began to diſpair of all help: The *help laid upon him that is Mighty*, being veiled to her. And becauſe ſhee could not conquer any one enemy her ſelf, (not having learn'd to ingage a powerful victorious Chriſt in the combate) ſhe diſpaired of victory over the leaſt ſin, and thought ſhee ſhould ſit down eternally vanquiſhed.

1 Ioh. 1. 7.

Pſa. 89. 19.

Thus her glorious ſpring of hea-

venly joy, and peace paſſed away, and another winter of ſorrow, horror, tears and aſtoniſhments came upon her, and ſhee wholly diſpaired of mercy: Her forlorn condition was aggravated by this ſad providence: The perſon to whom ſhe firſt open'd her mind (as you have heard) being one who walked ſadly under the ſenſe of ſins burden, died about this time, and ſhee being with him when hee was gaſping forth ſome of his laſt breathings, and *then* expecting ſome incouraging counſel from him, but hee being under the ſeeming forſakings of God, what hee ſpake did greatly diſcourage her, diſcovering the *difficulty* of getting *ſafe home*, and that word fell upon her heart as a mighty weight, *If the righteous ſcarcely bee ſaved, where ſhall the ungodly and ſinner appear?* conſidering ſhe had been the vileſt of creatures; and if it were ſo with the green tree, what ſhould bee done to the dry tree? And ſhee concluded, *that all her former ſweetneſs was groundleſs, and ſhee ſhould certainly bee*

1 Pet. 4. 18.

bee damned, and eternally ſeparated from the Lord. Shee thought if this were the way of the Lord, it were impoſſible for any to bee ſaved. That Scripture was brought into her mind, *Are there few that ſhall bee ſaved? ſtrive to enter in at the ſtrait gate*; and ſhee wholly diſpaired of entering in thereat. One night in a dream, * ſhee thought ſhe heard that Scripture proclaimed to her, 1 Cor. 3. 13. *Every mans work ſhall bee made manifeſt, for the day ſhall declare it, becauſe it ſhall bee revealed by fire, and the fire ſhall try every mans work of what ſort it is.* Shee thought ſhee ſaw every ones work in a trying fire, and her work would bee burnt up, which fill'd her with amazement: But at laſt hearing ſome were *choſen in Chriſt before the Foundation of the World*, to bee partakers of a Kingdome, immediately concluded that ſhee was deſigned for a contrary lot and condition; which conſideration ſunk her, yet deeper, into an horrible pit of diſpair, and ſhee had a Hell within her, being reſtleſs night and

Luke 13. 23.

* I mention this, not to intimate that I adore dreams, yet I think this is truth, and the experience of many, that God may ſometimes comfort, and Satan may ſometimes abuſe and ſadden poor dejected hearts this way.

and day, refuſing to eat or drink, thinking it would add to her torment, becauſe ſhee thought ſhe had no right to any thing, being out of Chriſt; ſhee took not one bit of bread, or drop of drink for ſix or ſeven dayes together: at the end of which time ſhee was earneſtly deſired to eat, ſome telling her, that her condemnation would bee the greater, if ſhee deſtroyed her ſelf: And the Lord commanded her not to kill; (for through trouble, faſting, and continual weeping, ſhee was almoſt conſumed) whereupon ſhee was at laſt prevailed with, and call'd for a bit of bread, but when it was in her mouth, it came ſtrongly into her mind, that ſhee ſhould bee certainly damned, for taking that ſhee had no right unto, ſo that ſhee was conſtrained to take it out, which ſhee ſecretly did, and caſt it under the table; but ſhe had no ſooner done it, but ſuch horrible perplexity ceaſed upon her, for flinging away, and waſting the creature, that ſhee knew not what to do.

Oh the craft and cruelty of the wicked one

Thus it continued for ſome time, if ſhee did any thing, it would fill her with *horror* and *perplexity*; if ſhee did it not, ſhee was alſo fill'd with *horror* and *perplexity*, ſo that her life was made up of continual *perplexities*. But at laſt ſhee was forc'd to keep her bed, and was the rather willing, becauſe ſhee would avoid the ſight of all perſons. But not long after ſhee had moſt violent motions and inclinations (of *Satans ſuggeſting*) to ſwear and *blaſpheme* the Name of the bleſſed God, that ſhee might bee at peace; and although ſhee loath'd and abhor'd it, yet ſometimes ſhe was almoſt conſtrain'd to burſt out and ſwear, ſo ſtriving to keep that in, that Satan would have caſt out, there was ſuch a war within her, that caus'd her body to ſhake, that the bed was ſhaken under her, and no longer than ſhee was crying out, *I will not*, *I will not*, *I will not*, ſhee was even forc'd to bring forth an oath; thoſe that were with her ſtood weeping over her, fearfully affrighted to ſee her ſad condition:

Tempted to Blaſphemy.

The inward war tremendous.

one

one cryed and roared out, *Oh I little thought ſin would have brought forth ſuch ſorrow.* But this poor ſoul remained in her ſore diſquietments, crying out, *Oh hold mee, hold mee together, otherwiſe I ſhall burſt aſunder*: One of them held her, but for all that ſhee could do, her bones were pull'd up and down, as if they had been pull'd with Wyers; and her breath was as the ſteam of a boiling pot, for ſhee was like one in a flame of fire. When ſhee ſaw her ſelf even overcome, notwithſtanding all her ſtriving, ſhee cryed out, *Oh I am fit for nothing but hell; oh I thought the Lord would rather have caſt mee quickly thither, and glorified himſelf upon mee, than ſuffer mee to breath out any thing that might diſhonour him: Oh I am the vileſt of creatures, juſt and righteous are his Judgements, if I am deſtroyed, if hee will caſt mee into hell preſently, there muſt I declare the Juſtice and forbearance of an Holy God.*

Neh. 9. 33.
Lam. 1. 18.
Dan. 9. 14.

And while ſhe was deſiring Judgement, behold mercy and relief from a Soul-pitying Jeſus, who became

a *calm* to her in this *tempestuous storm*, filling those words with an *allaying calming* glory, which were unto her, as if shee had heard them from the mouth of the Lord immediately, Isa. 54. 11. * *Oh thou afflicted, and tossed with tempests, and not comforted, behold I will lay thy stones with fair colours, and lay thy Foundations with Saphires.* When this word, *I will lay*, was brought home to her heart, shee saw her self snatch'd from her self, and the work of her Salvation taken out of her *own hands*, and put into the *hands of the Lord*; and she saw her self laid upon a most glorious *shining stone*, which shee thought was Christ, and her Soul was filled with such glorious joy and sweetness, that her body could not bear it, but shee fell into a *Trance*. The last thing shee remembred, was, shee thought she was carrying to Glory, upon that *shining stone*. Within the space of an hour shee came to her self, which did at the present very much grieve her, and caused her to cry out against those that endeavoured

* The Second voice of peace. Notwithstanding this Prophesie in its glorious extent and accomplishment, doth relate to Sion, or the Saints in the Kingdome of Christ, yet poor, tossed, comfortless souls, may make a particular application of it, being the children of Sion, though not as yet crowned with that perfect glory they shall bee.

voured to bring her to life again. *Oh you know not what wrong you have done mee; oh you have hindred mee from Glory.* But when she consider'd it was the mind of the Lord, her spirit was quieted, and fill'd with that peace, which *passeth understanding:* Shee had such a real sight of a *bleeding Jesus* for *her* sins, that her heart was *wounded with love* to him, & dissolved into tears under this thought, *It was not* Judas, *but I that betrayed Christ.*

Phil. 4. 7.

Cant. 2. 5.

And thus shee abode for some time, overcome with the beauty, love, and glory of Christ, *feeding her soul on him*: For indeed she was almost past all other food, her body swouning for some time when shee took the least of any thing to sustain it. But at last, bread, and a draught of cold water, became her diet, and this was more sweet, than formerly the choicest banquet. And as her strength (*a*) decreased, her longings encreased, to bee (*b*) *absent from the body*, and to bee *present* with Christ, for *shee saw his glory, as the glory of the only begotten of the Father*

a 2 Cor. 4. 16.
b 2 Cor. 5. 8.

Ioh. 1. 14.

Father, full of grace and truth? But as ſtrength encreaſed, her *joy* was weakned, and her *temptations* ſtrengthened, which made her *groan* under the burthen of a *vile body*, and even to *break with longings* to bee *diſſolved*. Shee would often faint with *deſire*, in breathing out her Soul to the Lord; for the more ſhee conſider'd of his dealings, the more was her heart *endeared* to him, which made her reſtleſs to bee with him, that ſhee might never more offend him; ſhee deſired rather to bee with Chriſt in a *ſuffering condition*, than to bee in ever ſo much joy and glory, with the *leaſt ſin*. At this time ſhee did not find, that the *joyes* of Heaven, or *fears* of hell did much affect her, but *love* to a glorious Chriſt *conſtrained* her.

2 Cor. 5. 2, 4.
Phil. 3. 21.
Phil. 1. 23.
Pſa. 119. 81.
2 Cor. 5. 14.
Ier. 31. 3.
Pſa. 139. 5, 10, 131.
Pſa. 40. 8.
Pſa. 119. 72.

Then ſhee began to bee very inquiſitive after the mind of the Lord, to know the duty of a loyal *Spouſe*, to ſo ſweet a *Bridegroom*; his wil being her *delight* and crown, and that was an endearing word to her, Joh. 14. 15. *If yee love mee, keep*

keep my Commandements. Therefore that shee might know his will shee set her self industriously to enquire after it in the Scriptures, beginning at the *Psalms*, where shee found much refreshment, in viewing her own condition, in the *layings low*, and *liftings up*, of that choice Servant of the Lord (*David*) his experiences, were so sweet and glorious to her spirit, that shee was unwearied in feeding upon the Lords out-goings in them. But when shee came to the *Prophets*, shee could not tell what to make of many glorious * *Promises* and *Prophecies* of Christ, and his Church; having never heard that the Saints had enjoyed such a state in former generations: and thinking that heaven needed not words to discover its glory, therefore concluded that they related to some *glorious time to come*: When shee had read and considered, Jer. 23. 5, 6. *Behold the dayes come, saith the Lord, when I will raise unto* David *a righteous branch, and a King shall reign, and prosper, and shall execute Judgement and*

* Isa. 2. Isa. 11. Isa. 24. 21, 22, 23. Isa. 25. Isa. 28. 5, 6. Isa. 32. 1, 2. Isa. 33. 20. &c. Isa. 35. Isa. 40. Isa. 49. 7, 8, 9, 10. Isa. 52. 13, 14, 15. and 53. 12. Isa. 60. &c.

and Juſtice in the earth; in his dayes Judah *ſhall bee ſaved, and* Iſrael *ſhall dwell ſafely; and this is his Name whereby hee ſhall bee called, The Lord our Righteouſneſs.*

I cannot but faithfully and humbly declare, that from hence ſhee was inclined to believe, that the Lord Jeſus ſhould in a *glorious way rule as King in the earth.* When this was firſt brought into her mind, ſhee knew not, but every one that read, and underſtood the Scriptures, had been of the ſame *perſwaſion*: But upon enquiry ſhee found it was exploded by ſome profeſſing godlineſs, which put her for ſome time to a ſtand, and made her fall down before the Lord, trembling, leſt ſhee ſhould receive any thing which was not his will and mind: but the farther ſhee read, the more ſhee found to confirm the *inclinations* created in her, to bee of God: For reading in *Ezekiel*, concerning the calling in of the Jews, ſhee had ſome *clearer hints* of this glory, as Ezek. 34. 23, 24. *And I will ſet up one*

keep my Commandements. Therefore that ſhee might know his will, ſhee ſet her ſelf induſtriouſly to enquire after it in the Scriptures, beginning at the *Pſalms*, where ſhee found much refreſhment, in viewing her own condition, in the *layings low*, and *liftings up*, of that choice Servant of the Lord (*David*) his experiences, were ſo ſweet and glorious to her ſpirit, that ſhee was unwearied in feeding upon the Lords out-goings in them. But when ſhee came to the *Prophets*, ſhee could not tell what to make of many glorious * *Promiſes* and *Prophecies* of Chriſt, and his Church; having never heard that the Saints had enjoyed ſuch a ſtate in former generations: and thinking that heaven needed not words to diſcover its glory, therefore concluded that they related to ſome *glorious time to come*: When ſhee had read and conſidered, Jer. 23. 5, 6. *Behold the dayes come, ſaith the Lord, when I will raiſe unto* David *a righteous branch, and a King ſhall reign, and proſper, and ſhall execute Judgement and*

* Iſa. 2. Iſa. 11. Iſa. 24. 21, 22, 23. Iſa. 25. Iſa. 28. 5, 6. Iſa. 32. 1, 2. Iſa. 33. 20. &c. Iſa. 35. Iſa. 40. Iſa. 49. 7, 8, 9, 10. Iſa. 52. 13, 14, 15. and 53. 12. Iſa. 60. &c.

and Juſtice in the earth; in his dayes Judah *ſhall bee ſaved, and* Iſrael *ſhall dwell ſafely; and this is his Name whereby hee ſhall bee called, The Lord our Righteouſneſs.*

I cannot but faithfully and humbly declare, that from hence ſhee was inclined to believe, that the Lord Jeſus ſhould in a *glorious way rule as King in the earth.* When this was firſt brought into her mind, ſhee knew not, but every one that read, and underſtood the Scriptures, had been of the ſame *perſwaſion*: But upon enquiry ſhee found it was exploded by ſome profeſſing godlineſs, which put her for ſome time to a ſtand, and made her fall down before the Lord, trembling, leſt ſhee ſhould receive any thing which was not his will and mind: but the farther ſhee read, the more ſhee found to confirm the *inclinations* created in her, to bee of God: For reading in *Ezekiel*, concerning the calling in of the Jews, ſhee had ſome *clearer hints* of this glory, as Ezek. 34. 23, 24. *And I will ſet up one*

Shepherd over them, and hee ſh
feed them, and hee ſhall bee the
Shepherd, and I the Lord will b
their God, and my ſervant David
Prince among them, I the Lord ha
ſpoken it. (a) And alſo in *Dani*
Chapt. 2. 34. *Thou ſaweſt till*
ſtone was cut out without han
which ſmote the Image upon his fe
that were of iron and clay, and bra
them in pieces, &c. v. 35. *And t*
ſtone that ſmote the image, became
great Mountain, and filled the wh
earth; ver. 44. *And in the dayes*
theſe Kings, ſhall the God of Heav
ſet up a * *Kingdome, which ſh*
never bee deſtroyed, and the Kin
dome ſhall not bee left to other peop
but it ſhall break in pieces, and co
ſume all theſe Kingdoms, &c. Da
7. 13. *I ſaw in the night Viſion*
and behold one like the Son of ma
came with the Clouds of Heave
and came to the Ancient of days
and they brought him near befo
him; ver. 14. *And there was g*
ven him Dominion, and Glory, and
Kingdome, that all People, Natio
and Languages ſhould ſerve hi

a Eze. 37. 24, 25, 27.

* I might offer ſeveral Arguments to prove that this cannot bee meant only of the ſpiritual Kingdom which Chriſt hath had as one with the Father from the beginning, but points at a viſible (yet glorious) Kingdom, which hee ſhall have, as the Son of Man: But I ſhall rather chuſe another opportunity to open my heart, as to this thing

Da

Dan. 7. 18, 27. Act. 3. 19. *Repent yee therefore and bee converted, that your ſins may bee blotted out, when the times of refreſhing ſhall come, from the preſence of the Lord*; ver. 20, 21. *And hee ſhall ſend Jeſus, which before was preached unto you, whom the Heaven muſt receive, until the times of the * reſtitution of all things, which God hath ſpoken by the mouth of all his Holy Prophets, ſince the world began.*

Thus ſhee read on (until ſhee came) to the *Revelation*, where ſhe received abundant ſatisfaction; particularly, Rev. 2. 26, 27. *Hee that overcometh, and keepeth my words unto the end, to him will I give Power over the Nations, (and hee ſhall rule them with a rod of iron, as the veſſels of a Potter ſhall they bee broken to ſhivers) even as I received of my Father.* Rev. 3. 21. *To him that overcometh will I grant to ſit with mee in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne,* Rev. 5. 10. *And haſt made us unto our God Kings, and Prieſts, and wee ſhall*

* This cannot bee meant of the laſt Judgement, (as the laſt Judgement is generally underſtood) unleſs it can bee proved that God hath ſpoken of the laſt Judgement by all the Prophets, and that deſolation is reſtitution.

reign on the earth. Rev. 11. 15. *The Kingdomes of this World are become the Kingdomes of the Lord, and of his Christ, and hee shall reign for ever and ever.* And *Rev.* 20. 1, 2, 3, 4, 5, 6. Where this glorious state is fully and clearly asserted, and preciously open'd in the following Chapters.

By these Scriptures, with several others, the Lord convinced her, which were it not too great a digression, if a *Dust* might bee permitted to speak, I should offer several arguments to clear their tendency to the establishment of Christians, in the truth of Christs *visible Kingdome* here on earth: But I shall in this place forbear, only this I must say, that God was exceeding good to this poor creature, in discovering his mind in this thing to her, when shee knew no one that owned it, and that for her *present* establishment in the way of God: For shee seeing the exact walking of some (called *Quakers*) and the loose walking of most Professors, Satan crept in, and shee was

was almoſt diverted from the heavenly way of Chriſt, and paths of Free-grace in his Blood: But the Lord was pleas'd to make this truth of Chriſts Kingdome, a light unto her feet, that ſhee might not *bee loſt in Wildernesſes, nor ſtumble upon the dark Mountains.* For nothing would redeem her from the ſnare, until ſhee conſidered, *that to own a Chriſt, and Kingdome only within, was utterly to diſown the appearance, and Kingdome of her dear Lord without*, which ſhee could not by any means do. But being through freeſt love deliver'd from this *temptation*, and Satans endeavours being fruitleſs, to draw her from Chriſt, hee finds out other wayes to try her, and diſrobe her of her comfort, and as a ravenous *Lyon* furiouſly aſſaulted her, with *temptations of Atheiſm, and blaſphemy* againſt the very being of God; ſuggeſting many ſuch horrid thoughts, which to look back upon, makes her ſoul to tremble. When they firſt appeared, ſhe much reſiſted them, and would run by

Ier. 13. 16.

Tempration to Atheiſm.

The ground of the third Trouble.

her ſelf to ſeek the Lord againſt them. But as ſoon as ſhee began to look up, they would bee caſt into her mind ſo faſt, that ſhee could think of nothing elſe: Then ſhee would run away again, thinking ſhee was utterly undone, looking upon theſe *injections* to bee purely her own, being *ignorant of Satans devices*: Shee would ſometimes run forth, and look upon the Skies, thinking on that Scripture, Pſalm 19. 1. *The Heavens declare the glory of God*, &c. which for the preſent would a little ſtay the hurryings of theſe *thoughts*: But notwithſtanding all ſhee could do, they would break in again upon her, as a mighty flood: ſo that whether ſhee were in company, or alone, it was all one; ſhee concluded *ſhee was an undone creature*, and wished, that *the Lord would caſt her into hell quickly, rather than let her thus live to diſhonour him.* And as ſhee was thus deſiring, it was ſtrongly caſt into her mind, that if there were a *God*, hee would have convinc'd her by ſome dreadful manifeſtation

teſtation of his power in deſtroying her, for her denial of him: But this thought grievouſly wounded her heart, and shee lay on the ground crying out, *Is this my love to the Lord for his long-ſuffering and patience? Oh I ſee, I only live to fill up the meaſure of my iniquity, and* (a) *heap up wrath againſt the day of wrath! Alas, if my heart had been ever brought over unto the Lord, I ſhould never have thus denied him.* And again concluded all her former *joyes*, were but *fancies*, and her former *peace* was not of the *Lords*, but of her *own* making: for there was *no* (b) *peace to the wicked.* And having * read ſomewhat (as I ſaid before) *of the fewneſs of ſuch as ſhould bee ſaved*, and how far an *Hypocrite* might go: Shee thought shee was no other than a *damned hypocrite*, and should have *her* (c) *portion with hypocrites, where is weeping and gnaſhing of teeth.* Shee conſider'd the *fooliſh Virgins*, how far they went, how *confident they* were, and yet what a *ſad repulſe* they had at laſt, and if *they* were

a Rom. 2. 5.

b Eſa. 57. 21.

* Shepherds Convert.

c Mat. 24. 51.

Mat. 25. 1. &c.

put by, much more *shee*, who fell abundantly short of their *attainments*, and had, as shee thought, *denied the* (e) *Just, and the Holy One.*

e Act 3. 14. Act. 7. 52.

Being thus over-whelm'd with desp air, Satan came in with this *desperate temptation*, that it was the best way to *destroy her self*, and having a knife in her pocket upon the bed (for shee kept her bed through weakness) shee took it into the bed to her, and having an opportunity by her self, made an attempt to accomplish this sad act; but the Lord who appeareth in the *Mount of streights*, put such power in that word, *Thou shalt not kill*, that her hands were even bound by it, (being like one who was held by another, who cryed out to her, *Thou shalt not kill, thou shalt not kill.*)

Tempted to self-destruction

Exod. 20. 13.

And thus shee was staid from three attempts of *destroying her self*, through the great goodness and tenderness of God. But soon after it was suggested to her, that *shee need not kill*; for if shee would but lay the knife on her throat, *it would*

go

go in of it ſelf, which ſhee preſently went to do; but in the ſame inſtant (as ſhee was laying it on) there came up a Maid on ſuch a ſudden to her bed ſide, that ſhee had but time to ſlide the knife into the bed. This Maid was one that was acquainted with her trouble, and was wont to viſit her, but at preſent ſhee would gladly have been ſhift of her, and therefore deſir'd her to go down, and bring her a little beer, but ſhee anſwer'd, *I will not go from you*; which words very much offended her, and cauſed her to urge her again and again; yet notwithſtanding all ſhee could ſay to her, ſhee would not depart: (for this perſon ſince profeſſed ſhee had not power to go from the beds ſide) But it was not long but ſhee was ſent for, and being *neceſſitated* to depart, ſhee ſet one behind the Curtain, charging her *ſecretly* to look to this poor *tempeſtuous* ſoul, and ſo left her: But ſhee was no ſooner gone, and ſcarce half way down the ſtairs, but this *perplexed* creature took the knife out of the bed,

bed, (thinking there had been none but her self) to accomplish her design, before any one could come upto her; but as shee was laying the knife on her throat, (believing as before) one catched her fast by the hand, (which did much amaze her) and crying out, the other Maid return'd back, and they both strove with her to wrest the knife from her, but were not able, for shee judgeth since, shee had at that time double the strength shee had before. But at length shee *her self* flung it fiercely from her, and began to see it was a device of the bloody and *murderous one*; and considering what shee had done, how shee was following a ravenous *Lyon*, how *unkindly* she had dealt with the Lord, and yet how *eminently* hee had appeared for *her* deliverance, who was fit for nothing but hell, her heart was melted into brinish tears.

The appearance.

The Day-star of delivcrance from this dreadful temptation.

But whilst shee was in great bitterness of *Spirit*, the *cunning Serpent* finds out a new way to usher in his former *temptation*; and shee who

who was so earnest to destroy her *self*, became now a great *self-pittier*, thinking, *Why should I rack my poor heart, and make my life so uncomfortable, and cannot assure my self, whether there bee any God, or Eternal Being?* And shee began to think it was not so much from the *goodness of God*, as from the *accidental coming in* of those that visited her, that shee was hindred in her *self-destroying* design; yet the appearance of these thoughts were abhominable and loathsome to her, and shee set her selt to resist them with all her might, thinking that her eternal condition did *depend* upon her *overcoming*, or being *overcome* in this combat: Whereupon shee went to seek the Lord, but was not able to utter one word, shee had such a continual stir within her, through *Questionings* and *Answers*, as if two had been disputing within her brest: so far as she had not *Answers* to every *Question*, shee was as one swallowed up in the depths of dispair, and through striving (although it was winter and

Inward contests.

and cold weather) ſhee ſweat, that the drops diſtilled from her. Shee again endeavour'd to utter her mind to the Lord, but could not, there being ſtill an uproar within her ſpirit: But at laſt this *word* came into her mind with power,

Iam. 4. 7. *Reſiſt the Devil, and hee will fly from thee*; and it was diſcover'd to her in much clearneſs, that theſe *blaſphemous thoughts* were from the *devil*, and shee was conſtrained to ariſe, and ſtand upon her feet, crying out in the earneſtneſs of her ſpirit, *In the ſtrength of my God I reſiſt thee.* At the ſpeaking of that word [*my God*] ſhee heard, as it were, a voice within her, ſaying, *Didſt thou all this while deny there was a God, and is he now become THY God.* Whereupon her mouth was ſealed, and ſhee was confounded, and ſwallowed up in a *depth of horror.*

Thus it was with her for about two hours, there being all this while, as it were, a fire within her, eating and conſuming her heart, but on a ſuddain that *word* came power-

powerfully into her mind, *Thou art a lyar from the beginning.* And again shee was convinced those *thoughts* were the *suggestions of the wicked one*; and so was strengthened with boldness to stand up, and cry out, *Thou art a lyar from the beginning, and it was more through thy suggestions, than from my self, that I denied the Lord, for I finde my heart breathing and panting after him*: To which was answered by the *Tempter*, *Though thou dost breath after the Lord, yet if this bee his way, thou wilt not bee able to follow him.* Through the help of the Spirit her Soul replyed, *He who hath* (a) *begun the good work in mee, will perfect it, and I shall not bee alwayes under the spirit* (b) *of bondage, but shall receive the Spirit of Adoption.* The Tempter suggested, *But the way of the Lord is full of snares, and temptations*: Her Soul replyed, *But the Lord will with the* (c) *Temptation also make a way for escape*: *Hee will* (d) *gather his Lambs with his arm, and carry them in his bosom*: Satan suggested, *But thou art not a Lamb,*

Ioh. 8. 44.

a Phil. 1. 6.

b Rom. 8 15.

c 1 Cor. 10. 13.

d Isa. 40. 11.

Lamb, but of a Lion-like nature: He Soul answer'd, *If I am not a Lamb he CAN make me one, and put upon m*

e Eph. 6.11. *the whole* (e) *Armour of God, t shield mee from thy temptations.*

Thus it continued a whole night This poor creature labouring sweating, and swouning through her *contention* with this *mighty* Enemy. At length the Viper of *unbelief* began to creep in, considering that word, Mat. 24. 13. *But he that endureth to the end, the same shall bee saved.* And shee was ever concluding, *If this bee the way of the Lord, I shall never hold out, and endure to the end.* And as shee was fainting under this burden, that word was spoken to her Soul by the

f Psa. 55. 22. 1 Pet. 5. 7. Spirit, (f) *Cast thy care upon the Lord, for hee careth for thee.* This sweet voice caused her to *resign* herself to the Lord, and *lean* upon him. In this *Resignation* her life departed, and shee fell into a *trance*, in which shee continued for some time: But being again revived, shee found her Soul * fill'd with peace, sweetness, and *unspeakable*

Resignation.

* The third taste of that peace which passeth understanding, and that joy which is unspeakably glorious.

joy;

joy; so that shee resolv'd to arise, and declare what shee had tasted and enjoyed of God, thinking some poor soul might bee in the same snare, but through the reasonings of *flesh and blood*, shee was hindred in this blessed work. But for some time (through rich grace) shee lived under the power of this love, every thing preach'd forth the goodness of the Lord to her; her soul was satisfied, and *overcome with the Lords differencing mercy*, seeing enough in Christ to crown the most *capacious* spirit with *complacency*.

But the *wicked one* had not yet done with her, her *warfare* was not *accomplished*; for not long after this *Spring* of love, joy, rest, and peace, *Satan* * assaults her again, and brings a *stormy winter-night* upon her. Shee going to a Meeting in the Country, meets with one of her former acquaintance, at the first sight of whom, Satan cast somewhat into her mind, which shee had done when but a *child*, the very remembrance of which caused her, yet once more to question all, and

* Satan assaults her with what shee had done when a child.

The rise and ground of the fourth Trouble

and drew a cloud over all her enjoyments, peace, *resignments* of soul to the Lord. The thing was this. The aforesaid party, being set to keep this poor soul when a child, crossed her of her will, which stirred up passion to so great an height, that caus'd her to solicite the Devil to take her, with earnestness crying out, *Devil take mee, Devil take mee,* which was now brought fresh into her mind, and shee concluded, shee should bee *certainly* damned, and never see Christ: and that her former *givings up of heart* to the Lord were nothing worth, *for shee could not give her self twice:* And that it was in vain to think the Lord would accept of one, who had given her self formerly to the *Devil*, alas, no! *Satan would certainly have her, and possess her for ever.*

Despair.

Several discourses some had with her, telling her of *Manasseh*, who used (*a*) *Inchantments*, dealt with *Familiar Spirits*, and *Wizards*, and *wrought much wickedness in the sight of the Lord, to provoke him to anger,*

(*a*) 2 Kin. 21. 6.

yet

yet the Lord was (b) *entreated of him, and heard his Supplication,* b 2 Chro. 33. 13.
Several other things were offer'd to her, which I ſhall not now mention, but whatever was ſaid unto her, rather *added* to her ſorrow, than in the leaſt *abated* it. Thus it continued with her for ſome weeks, her ſoul being preſt down with the burden of that *abhomination*, wherein ſhee thought ſhe had ſo highly provoked the Lord, that hee would never crown her with the leaſt look of love: But the Lord came in far beyond her expectation, and took off thoſe *ſad jealouſies* ſhee had of him: for it was not long but ſhee received ſome *heart-ſtayings* from that Scripture, Eſa. 45. 22. *Look unto mee, and bee yee ſaved all the ends of the earth.* The Spirit breathing in this word, ſome ſmall *ſparks* of hope were *enkindled* in her ſad *deſpairing* ſoul, which was as life from the dead; for the leaſt quiet and calm was (as it were) a *Heaven* to her, being wearied out with continual *tempeſts*: but her pangs of ſorrow

ſoon again returned, and *her iniquities went over her head, as an heavy burden*, preſſing her down into darkneſs; yet all was to heighten the light, and glory of approaching mercy, which the Lord had in ſtore for her. For ſhee had not long given way to *anguiſh* and *anxiety* of ſpirit, from a ſight of her undone condition, but the Lord crowned her with *Divine Quietings*, and cauſed her to experience an *oneneſs* with that rich *Scripture*, 2 Sam. 15. 26. *But if hee thus ſay, I have no delight in thee, behold here am I, let him do to mee as ſeemeth good unto him.* Shee ſaw ſo much *equity* in the Lords moſt *ſevere* dealings with her, that ſhee gave glory to him, and deſired ſo to do, if her Soul ſhould bee eternally ſeparated from him. Her *ſinful ſolicitouſneſs* about her ſelf departed, and ſhee came to a bleſſed *reſignation* of ſpirit: *Will hee kill, or will hee make alive? will hee deſtroy, or imbrace? Oh good is the Lord, let him do unto mee as ſeemeth him good.* Shee lay in the duſt, at the

Pſa. 38. 4.

Divine Quietings.

Reſignation.

the feet of the Lord, as a poor *condemned* creature, not knowing what hee would do with her: But the Lord who is *rich* in goodneſs, and *great* in tender mercies, *raiſed her up* to behold the light, love, glory, peace, reſt, and joy that is in the *Viſion* of his *countenance*. Hoſ. 6. 2. The opening of this love and glory, was from that word, Pſa. 31. 19. *Oh how great is thy goodneſs!* (which one enlarged upon at a private Meeting) And the glorious Spirit came in with *Power*, and convinc'd her Soul, that God was not ſuch an one as ſhee formerly conceived, but that hee was *full of goodneſs*, and *exceeding abundant in grace*, which ſhee ſaw in great clearneſs, and heard the Lord ſpeaking forth his own *goodneſs* in Chriſt to her, hee took her into arms of love, and *ſatisfied* her ſoul as with *marrow and fatneſs*. Her ſpirit was ſo overcome with rich and heavenly love, that ſhee was conſtrained to withdraw, and vent her ſoul in praiſes to the glory of the Lords *goodneſs*, leſt ſhee ſhould have burſt

The fourth diſcovery of love and taſt of unſpeakable goodneſs.

preſently, *like a Veſſel full of new wine.* Shee hath ſaid it was with her, as if ſhee had had a thouſand words of love, and expreſſions of praiſe, ready to come forth at once: Shee was ſwallowed up with admiration, that there ſhould bee *love* and *goodneſs* in the Lord for ſuch a *vile* worm, a poor *back-ſliding* creature: Shee cryed out again and again, *Oh ſweet Chriſt! Oh ſweet Chriſt! thou art unſpeakably glorious: Oh, oh, oh, how great is thy goodneſs! Oh great goodneſs indeed! to reach mee the vileſt of ſinners! Oh the bredth! Oh the length! Oh the depth! Oh the heighth of this love that paſſeth knowledge!* Shee did, as it were, feed and *feaſt* her Soul on Chriſt, and *ſwim* in a Sea of love. In a little time, ſhee was even conſumed with love, to her beloved Lord, and drank up into him; ſhee was overcome and ſwouned, and her friends could not keep life in her; ſhee lay down as one in the raptures of the Lord, reſtleſs to bee delivered from fleſh, that ſhee might ſing *Hallelujahs* with-

ph. 3. 18.

without ceasing to him. Some offer'd her wine, because of her faintings: Shee replyed in a flame of love, *Oh his love, his love is better than wine; yea, the remembrance of it: Oh what will his full enjoyment bee?* From this glorious sight of Christ, shee was forc'd to write this following Letter.

Dear Friend,

I Cannot but Write to you, desiring you, and those that sought the Lord for mee, to praise the Lord (a) *with mee, and to admire his mercy, that he should find such an Enemy as I, and not slay mee: Oh unexpressible mercy!* (b) Behold what manner of love is this! *that as I* (c) *exceeded in distrustful thoughts, so hee should exceed in tenderness towards mee: Oh admirable Love!* What was (d) I, *that hee should have thoughts of love towards mee, and not suffer despair to swallow mee up, nor my* roaring *enemy to devoure me? But* in the midst of all his temptations (e) *the Lord* made way *for mee to* escape, *that I* might bee able to

a Psa. 34. 3

b 1 Ioh. 3. 1

c Esa. 57. 1

d 2 Chr. 32.

e 1 Cor. 10.

Psa. 94. 18. bear it: (f) *I had utterly fallen, had not* the Lords mercy held mee up, *and had been* overcome *as soon as*
Psa. 103. 4. tempted, *but it was hee that* (g) saved my life from destruction, *and* crowned mee with mercy and loving kindness. *Oh what shall I do for this God, that hath done so much for mee, in plucking mee out of the*
Psa. 40. 2. (h) horrible pit? *When I was sinking, hee snatched mee out; when I thought it* impossible, *hee gave mee* hope; *in the* darkest *night hee made*
Lam. 2. 1. light *to appear. Oh what* (i) dark *and* thick *clouds was I under till the*
Mal. 4. 2. (k) Son of Righteousness *did appear? The glimpses of which* Sun, *can dispel the thickest Clouds in a moment; one beam of this* Sun *shining upon a cold dark heart, to* warm *it, and to* enlighten *it, is worth ten thousand worlds. Oh what a Sea of perplexities and fears was my soul in, and could see no shore, nor find any rest? then hee became my* Ark *to save mee from sinking, and my calm after such a storm: Hee made mee to see no rest in my self, that I might rest alone*
Psal. 62. 7. Esa. 25. 4. *on him, who is become* (l) *my* refuge

and

and refreſhment. *Oh infinite love without reſpect of perſons! Oh what was I, but the worſt of creatures, to diſtruſt ſo good a God, ſo lightly to eſteem his Promiſes, and ſweet words of peace! Oh* juſt *had it been with the Lord never to have ſpoken one word of comfort more unto my Soul! but hee hath not dealt with mee after my deſerts, but for his* (m) own Names ſake *hath ſhewn mercy. Oh is not our good God to bee* (n) *prized and admired, who proclaims his Name to bee* (o) Merciful *and* Gracious, ſlow to anger, *and* abundant in goodneſs, *and that to mee, the vileſt of ſinners? Oh who ſhould* love *him, if I deſpiſe him, who* (p) waited to bee gracious *to mee? When I was weary of waiting, and could wait no longer, hee was not weary,* (q) *but followed mee to do mee good, though I was not aware of him: Hee hid himſelf, to teach mee the Doctrine of Free-grace; and hee let mee* go, *that I might ſee I could not* ſtand *without hee* upheld *mee: Hee withdrew himſelf, that I might prize his preſence the more, which is worth prizing*

m Pſa. 106. 8. Eſa. 43. 25. and 48. 9.
n Pſa. 107. 8.
o Exo. 34. 5, 6. 1 Tim. 1. 14.
p Eſa. 30. 18. and 40. 28, 29.
q Pſa. 23. 6.

zing indeed: for one day (r) *in his presence,* is better than a thousand *elsewhere: Hee can bring those that fear, and dare not draw near him, to long and look after him, turning fears into desires. Oh the* (s) unsearchable Wisdome *of our God, who orders all things for the* (t) good *of poor nothing creatures: Hee* (v) wounded *mee, but to* heal *mee: Hee withdrew himself, but to* (w) manifest *more of himself unto mee: Hee mixeth his* severest chastisements *with mercy. Oh the* depth *of this mercy without bounds! Hee lov'd mee whilst hee* (x) *beat mee; his* stripes *were but* (y) *plasters to salve mee: Oh sweet affliction! Oh that the Lords goodness to mee might teach others to love him; for the less I can express it, the more it is. Oh the* (z) heighth, *the* depth *of the love of God to a poor, vile, worthless, nothing creature:* (a) What shall I render to God the Lord *for his goodness* towards mee? *Oh that you, and all that hear of this love, would praise the Lord with mee, and seek the Lord for mee, that I may*

r Psa. 84.10.

s Psa. 147.5. Esa. 28. 29. Rom. 11. 33.

t Rom 8. 28.

v 1 Sam. 2. 6. Hos. 6. 1.

w Esa. 54. 7. Psa. 30. 5.

x Heb 12. 7. Rev. 3. 19.

y Esa. 27. 9. Hos. 2. 14. Psa. 94. 12.

z Eph. 3. 18.

a Psa. 116. 12.

walk

walk more holily, more humbly, and more faithfully with him, and that I may live no more to my ſelf, but wholly to him, that died for mee. *And that as hee hath renewed his* mercy *to mee, ſo hee would teach mee to renew my* obedience *to him. Oh that wee may not bee backward to return praiſe to our God, for the returns of prayers, and his unutterable mercy towards mee! Oh that his admirable mercy to mee, might but endear all our ſouls more to him, and inflame our affections after him! Oh that wee may learn by it not to reſt on any thing, on this ſide him, nor bee ſatisfied with any thing here, which is all but* (b) dung *and droſs! Oh that wee might bee panting, and ſtill longing and looking for the appearing of him who is our ſatisfaction*, and all in all, *to whom I leave you, who is only able to keep you*, &c.

b Phil. 3. 8.

This *Spring* of *Joy* and *ſweetneſs*, continued for many weeks, in which time ſhee enjoyed almoſt her *fill* of God, and ſaw every thing full of the love and *goodneſs* of the Lord.

Lord. No person could pass along the street, but she thought he preached *love*, and her soul was overcome with the Lords *distinguishing* mercy. Oh what a *self-crushing*, yet *heart-ravishing* thought was this, *Who hath made thee to differ?* What
1 Cor. 4. 7. an abasing thought was that, *What am I?* Shee was crowned with a rich, heavenly, admiring spirit, at Divine Love: Her *longings* were
2 Cor. 10. 5. to have every thing in her, made subject to Christ: Shee could speak of nothing, but of God, Christ, Glory, and Eternity, every thing else was a burden to her: The sweetness shee enjoyed, would have enamour'd any soul, to have passed through the *sharpest* storms to the enjoyment thereof: Shee experienced the truth of that Word, and found the pourings forth of the Spirit, and unspeakable sweetness in it; Psal. 46. 4. *There is a river, the streams whereof make glad the City of God.* The flowings forth of those divine *streams* overcame her heart, and carried it *from* every thing *to* the Lord, who was so dear and pre-

precious to her, that her ſoul *fainted* with *deſire* to bee with him fully. Yet ſhee found in this time Satan endeavouring to abuſe her *tenderneſs*, and leſt ſhee ſhould bee *exalted above meaſure*, through the greatneſs of enjoyments, (or for what holy *end* known beſt to the wiſe God) ſhee came under another *winnowing*; *Shee was not yet made truly Nothing, that Chriſt might bee All*, but the Lord had his wayes to bring about this glorious work, and ſhee was yet once more ſtript of thoſe *White Robes*, and *Garments of Praiſe*, brought exceeding low, and became a poor wither'd creature, as if ſhee had never enjoyed one taſte or ſmile of God.

The ground of the fifth Trouble.

Shee being exceedingly inclined (for a time) to *Water-Baptiſme*, and there coming ſome to the Town that were of that Judgement (being alſo *Free-willers*) ſhee was quickly acquainted with them, who perceiving her *inclination* to that thing, were often preſſing her to a *ſubjection* thereunto, which ſhe was of

of her self very desirous to do. But they having a *principle*, not to *Baptize* those that should not agree with them in all things, shee durst not at present joyn with them. But her desire to bee *baptiz'd*, burned within her, supposing it to bee the Will and Command of the Lord. And that shee might obtain this *conformity*, shee began to enquire into the controversie of *Free-will*, Christ's dying for all; *Falling away*, *&c.* In the pursute whereof shee lost her joy, tenderness, peace, rest, and all the sense of the Lords *distinguishing* love, and was so full of perplexities, sorrows, troubles, doubts, fears, that her soul was brought down to the *gates of Hell* and *Death*; crying out many times through disquietments, *Oh the hardness! oh the brawniness of my heart! oh what a withered creature am I!* Shee had so far given way to her own corrupt *reasonings*, that shee began to fall back into the former *temptation* of *Atheism*, and *hardness of heart* did so much prevail, that her *tenderness* to the Lords

Tempted to undervalue Free-grace, and distinguishing love.

Lords Glory was in great measure departed.

A fight of the Temptation.

After shee had Convictions that shee had grievously sinned and committed high folly in complying with the *Wicked One*, in this *Temptation*, shee had no heart to return to a dear Lord, because shee saw a Sea of trouble to swim through, to Divine *Peace*. And shee thought it much, that *one* who had enjoyed *so much* of God, should bee brought back to begin anew: Shee had wholly lost a sight of the *protecting presence* of Christ, and now again became as a *forlorn* creature; so that through sorrow on the one hand, and the *loss* of Christ, and of his *distinguishing love* on the other, shee knew not what to do. That you may have a fuller discovery of her condition, you may consider this following Letter, written in her perplexities.

Dear Friend,

I *Am still in a sad condition, kept under a* stone, *that I cannot at all ascend towards the Lord; What shall*

I

I do? I am so fetter'd and intangled that I can see no possibility of freedom. I am so full of reasonings, *and disquietments, that I know not what to do, except I should sit down quiet in this condition, and this I am afraid to do, fearing I should rob God of his Glory, and give* occasion *of gloryingto the creature; yet the flesh having so overcome, and I being grown carnal and selfish, I am even ready so to do, being much afraid of trouble, and it being so terrible to mee; so that I am in a* Wilderness, *not knowing what to do; for when I look to get out, I see my self more lost in it, and am never so fast* bound, *as when I seek to bee* loosed; *I am left to my self, and am become a poor, withered, parched creature, for want of that* moisture *which is to bee had in* union *with Christ: As grass is wither'd for want of rain, so am I wither'd and parched for want of the droppings of the Spirit of the Lord. Oh how hard is my heart! the* Fountain *being sealed, what shall I do? I am even dead, and buried under this* stone. *Oh beg for my* Resurrection,

on, *and for one beam of that* Sun, *that can a lone dissolve this* stone, *and melt this* yce *into water, that I may yet bee watered by the Lord, like a* tree of his own planting, *and bee full of sap, that I may yet* bring forth fruit *to the praise of Free-grace: Oh beg that those bands may bee broken, and this yoke loosed, that I may bee set free in the* knowledge *of the* truth, *and that I may once cast* anchor, *and not bee like a* wave tossed to and fro with every wind of Doctrine, ever learning, *and never* established. *But why repine I? the* way *of the Lord is* equal, *in* leaving *mee to my* self, *who have been* contriving *to set up* self, *and to let mee* freeze *for want of the warmth of that love to* melt *mee, which I have sought to* undervalue; *and although his* love *shall not warm mee, his* Justice *will silence mee, and force mee to leave off writing, &c.*

Shee truly experienced that groan, Job 29. 2, 3. *Oh that it were with mee as in the moneths past, as in the dayes when God preserved mee, &c.* Reluctancy.

Hos. 1. 7. *&c.* Shee did not dare think of her own condition, ſorrow, *horror*, and deſpair was ſo ready to *ſeize* upon her. But alas! all ſhee could do, would not keep off the *Almighty's ſtroke*, but that *killing* word fell upon her, Jer. 2. 19. *Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: Know therefore, and ſee, that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God.* For ſhee had not only *Scripture-Convictions*, but alſo taught by *ſad experience* within her ſelf, (God *writing bitter things* againſt her) that ſhe had *deeply departed* from the Lord, and *ſlighted the Holy One of Iſrael.*

Horror and Deſpair, becauſe of compliance with the Temptation.

Being weakned with diſtraction, ſhee was compelled to take her bed, and grievous *horror* fell upon her for *parlying* with *undervaluing thoughts* of the *Free-grace* of God in *Chriſt*. And ſhee was wont to cry out, *Oh what ſhall I do, I am undone, I am undone? Oh that ever I ſhould undervalue the Free-grace of the Lord; was I born to do nothing but diſhonour him? Oh then that I had*

had never been born. When thoughts of what shee had *done* came into her mind, they put her into a *burning*, as if shee had been full of *fire*: When shee was in this *heat* and *flame* of *horror*, being spoken unto of *lying down* at the feet of Christ, as a *poor* and *passive* creature, venturing a *lost* and *sinking* soul upon him, shee was wont to come to some *coolings*, in such thoughts as these, *I can but perish, and I have deserved it, let the Lord do with mee what hee will, hee is holy, just, and good, and hath long exercised his patience towards mee, if I perish for ever, and if hee condemns mee, oh that I might speak forth his praise, and go down to damned spirits, praising his patience and long forbearance.* And so her soul would come to a sweet *calm*, but then upon a suddain again, when shee thought of what shee had done, *horror would take hold on her*, and shee would cry out; *Oh that ever I should so dishonour the Lord! Oh what shall I do? what shall I do?* but then being exhorted as before, to

How calmed.

Deliverance, and ravishing joy approaching.

crouch down at the *feet of Christ*, as a poor *lost* sinner, and the like thoughts to the former coming in, shee would come to a divine *allay*, and admire the Lords *patience*.

And as shee was cut off from her *self*, and solicitousnes about her *own* salvation, and encreased in *admiration* at the Lords *love* and *patience*, (that *it was of his mercy that shee was not consumed*) her *peace* and *quietness* encreased, until she was made as a poor *nothing* creature, to bee *what* and *where* the Lord would, to lie down at his feet, and wait his pleasure. And he indeed shewed himself a God rich in love, and tender mercies, coming in gloriously, and not only quieted, but crowned her spirit with the choicest beams of love; her heart went forth to Christ in that word, Esa. 38. 14. *Lord* * *I am oppressed, undertake for mee.* And in this *Resignation* shee ingrossed a dear Lord in her heart, and began to see him, and look upon him, as her *own* dear Lord, and returned *Brid-groom*, matchless in his love in

Lam. 3. 22.

* Which Mr. Palmer of Boston on the Water (who knew her state) mentioned in a Letter of his sent at this time.

in taking a poor back-sliding creature into heavenly arms: Shee did experience that rich word, Esa. 54. 7, 8. *For a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.* And Psa. 30. 5. *For his anger endureth but for a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning.* And being fill'd with love and flaming affection, shee would vent her Soul to Christ, as in the day of *Espousals*, saying many times together, *Oh my dear Lord, my dear Lord, thou art my dear Lord indeed. Oh sweet, sweet, good is the Lord.* Shee fed on Christ, and hee gave her some tasts of the accomplishment of those blessed *Promises*, Esa. 32. 2. *A man shall bee a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.* Esa. 35. 6, 7. *The lame man shall*

The fifth discovery of love, and enjoyment of assurance.

leap as an Hart, and the tongue of the dumb ſhall ſing: for in the Wilderneſs ſhall waters break out, and ſtreams in the deſert; and the parched ground ſhall become a pool, and the thirſty land ſprings of water. Eſa. 41. 17, 18. *When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them; I will open rivers in high places, and fountains in the midſt of the valleys; I'll make the Wilderneſs a pool of water, and dry land ſprings of water,* Eſa. 58. 11. *The Lord ſhall guide thee continually, and ſatisfie thy Soul in drought, and make fat thy bones, and thou ſhalt bee like a watered garden, and like a ſpring of water, whoſe waters fail not.* Pſa. 107. 35. *He turneth the Wilderneſs into a ſtanding water, and dry ground into water-ſprings; and there hee maketh the hungry to dwell, to prepare a City for habitation.*

Her mouth was full of the praiſes of God, and ſang glory and love unto him: *Oh what am I, for the*

Lord

*Lord to mind with thoughts of love? a grievous Revolter, a poor back-ſliding creature, that have been profound in revolting: What, the Lord mind mee, love mee? Oh free love indeed! Oh I am loſt in admiration, wonderful, wonderful, wonderful love! Oh that ever I ſhould turn from this God! Oh that ever I ſhould * diſtruſt this God! Oh what ſhall I render to the Lord; what ſhall I do for him?*

* Diſtruſtful thoughts in all her departures, wounded her heart when ſhe came to a taſte of love.

This ſtream of love flowed in upon her heart, when ſhee was very low in body, being not able to ſtir forth of her bed; yet according to what ſtrength ſhee had, ſhee continued ſpeaking night and day, and admiring a *Soul-healing* Chriſt. Shee was wont to ſpeak to thoſe ſhee judged unchanged, and in a ſtate of ſin; *Oh that you did but know how ſweet the Lord is? you would forſake (if you had them) a thouſand worlds for him, you would paſs through a thouſand Hells to him, Chriſt and you would not part about any thing, for you would do any thing, bee any thing, ſuffer any thing to en-*

joy him. Oh taste and see how good the Lord is! Oh that poor sinners did but know him, did but see him, did but taste one drop of him! I wonder that the whole world do not fall in love with him, for hee is unspeakably lovely: Dark souls judge the state and life of Saints, to bee a state and life of sadness; but if they knew all, they would not think so: Oh there is all the sweetness of the world, in one drop of Christ, all the beauty of the world in one beam of Christ: But alas why speak I? I cannot tell you what I feel of the love and glory of a dear God.

She spake with great pity to poor sinners, and could freely have died any *death* (shee thought) that they might *live experiencing* the sweetness of divine love. *That thought* would cut her heart: *Oh must wee stand at two hands at the great day? crying out, Do not deceive your selves, yee think that Christ is yours, and that 'tis the easiest thing of a thousand to come to rest in him: But do you not know what hee saith? Hee*

Mat 10.37,38. *that loveth Father or Mother more*

than

than mee, is not worthy of mee; and hee that loveth Son or Daughter more than mee, is not worthy of mee; and hee that taketh not his Croſs, and followeth after mee, is not worthy of me: Nay, ſaith Chriſt, *If any man come to mee, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own life alſo, hee cannot bee my Diſciple. Thus it muſt bee, all muſt bee left, but oh do not bee diſcouraged, for yee ſhall have enough in Chriſt, hee is all in all.* Luk. 14. 26, 33

Thus ſhee continued ſpeaking, expecting until the Lord would take her unto himſelf, for her heart was *breaking* with *longings* to bee with the Lord, to diſhonour him no more by departing from him, but enjoy him fully, and ſing *Hallelujahs* to him for ever. Shee had ſuch clear *ſights* of Chriſt, his love, way, and truth, (all doubts being reſolved) that her ſoul was enamour'd with him, and longed to live *alwayes* in his preſence. And now her heart was wholly weaned from *Water-Baptiſme*, * *ſaw it an empty*

* In which apprehenſion he reſts ſatisfied.

Rom. 2. 28, 29. Mat. 3. 11. Eph. 4. 5. *empty ſhadow that paſſeth away, and that the Baptiſme of the Spirit was all in all* to thoſe that did experience it (conceiving it that *one*, and *only Baptiſme* of Chriſt.) One asked her what were her thoughts of death, whether it were not terrible: Shee anſwer'd, *Ah no! but moſt ſweet, it is the Valley I muſt paſs through to my deareſt Lord, and I am content, nay, I long to paſs under it, and to have this Curtain drawn, that I may ſee Chriſt fully, clearly, and eternally: Oh it is moſt ſweet to mee to bee at home with my dear Lord.* Phil. 1, 23.

(I mention this, and ſeveral other things, that you may admire *Chriſt*, not *Creatures*; and ſhee knows not her ſelf by any of *theſe*, neither can ſhee mind them without deepeſt abaſement, becauſe of her unanſwerableneſs to *antient* loving kindneſs.)

When ſhee was ſuppoſed to bee almoſt ready to depart, and leave this *houſe of clay*, Shee was alſo asked what were her thoughts of the Kingdome of Chriſt, in the *thouſand years*: Shee anſwer'd, *that*

ſhee

ſhee did moſt certainly believe it, and ſaid, her Soul had glorious ſweetneſs in the thoughts of it; and if I had a life, (as I have not now) yea, if I had a thouſand lives (if Chriſt would judge them worthy) I could freely lay them all down, to bear witneſs to the truth and glory of it.*

* Suppoſing her preſent life paſſing away.

Shee continued breathing forth praiſes, being left of all *Phyſicians*, and every one expecting death to paſs upon her frail body; and while they were thus looking when ſhee would breath forth her laſt, ſhee fell into a *trance*, (the beholders ſuppoſing ſhee was departing, and making lamentations over her) in which ſhee continued about three or four hours, and that Scripture was ſpoken from heaven to her, Pſa. 118. 17. *I ſhall not* die, *but* live, *and declare the works of the Lord.* When ſhee could ſpeak again, ſhee diſcover'd what the Lord had ſaid to her; but ſome deſired her to forbear ſpeaking of life, leſt it ſhould prove a *device of Satan*, to cloud her comfort in death, and cauſe the enemy to reproach at the va-

Bee not Mockers, leſt your bands be made ſtrong.

vanity of her confidence: but nothing that could bee ſaid, did in the leaſt weaken her *Conviction*, but (ſhe anſwered) *ſhe knew as certainly as ſhee was yet alive, that it was ſpoken to her of the Lord.* But it was no *welcome news* to her, to bee any longer in an *offended* briery world, and bear about a *body* of *death*, hindring her ſoul from a full enjoyment of Chriſt: For ſhee wept, and made lamentation ſeveral times, becauſe ſhee ſhould not preſently fly unto him: And ſhee was wont to expoſtulate thus with Chriſt; *Oh why ſhould not I go to thee! Oh why ſhould I bee from thee! Oh let mee bee with thee, and behold thy glory!* Her heart was made exceeding tender in this time, when ſhee had ſeen the leaſt impatiency in her ſpirit, when her body was moved (her bones being as it were all broken) ſhee would make moan long after: *Oh why ſhould I bee impatient? Why ſhould not I bee quiet under the hand of the Lord?* Thus the power of the Lord was ſeen, and all mouths ſtopped, and every

Ioh. 17. 14.

every beholder might read the wonders of the Lord, turning the *wiſdome* of the *wiſe* into *fooliſhneſs*, and doing whatſoever pleaſeth him; for ſhee encreaſed in ſtrength, as one raiſed by the Lord, and walked in his power; and her ſpirit remained moſt beautiful, ſparkling with *love, humility, watchfulneſs*, and readineſs to *do*, or *ſuffer*, for her dear Lord, *wondering* at him, and his ſuper-abounding grace, being a wonder to her ſelf, and all that conſider'd the Lords dealings with her. That you may underſtand more fully the ſtate of her Soul, I ſhall inſert a Letter which ſhee drew up, after the Lord had raiſed her, and ſent to a dejected ſoul.

Dear Friend in the Lord,

Since I heard of you, I have been made willing, I truſt by the Lord, to write unto you, not knowing but the Lord may uſe a poor contemptible worm, as an inſtrument in his hand, to comfort (a) *you with the* ſame comforts *wherewith I my ſelf have been* comforted *of the Lord: Sure* a 2 Cor. 1. 4.

the

b Esa. 30. 18. *the Lord* (b) waits *upon you, that hee may bee* gracious *to you, in giving you comfort when it is fit for you. I know not how it is with you at present, nor how far the Lord hath carried on his own work in you, but I shall write a few things from the experience I have had of the Lords dealing with a poor nothing creature: First I was*

c Ioh. 16. 8. (c) convinc'd of sin, *and being under this Conviction of the evil thereof, and apprehending the Lord as a* consuming fire *to sinners, consider'd in a* state of sin, *or in* themselves, *I was then scared at the appearance of the least thing that I conceived sinful. And wherein I fell short of any thing that was revealed to bee the mind of God, I was even swallowed up in the gulf of despair. And thus I was seeking in my self to find help, whereby I might bee inabled to act and obey*

d Rom. 10. 2. *perfectly, having a* (d) zeal, but not according to knowledge, *for I*

e Rom. 10. 3. *being* (e) ignorant *of the* righteousnes of Christ, *in point of Justification, went about to* establish my own: *but that being altogether imperfect, through which my nakedness appeared;*

appeared; the apprehenſion of which (f) *ſlew mee, and I was dead as to any hope of ſalvation. At this time I was under the* ſecond *work of the* Spirit, *which is to* convince *of* (g) ſelf-righteouſneſs: *Under this I came through grace, to ſee the abſolute neceſſity of a Lord Jeſus, who then began to appear beautiful, a glimpſe of whoſe beauty created in me ſuch* thirſtings *after him, that nothing would ſatisfie on this ſide him; and through the everlaſting love of the Lord, was made willing* (h) *to die to my own righteouſneſs, and come as a poor creature ſtript naked, to cloſe with a ſingle Jeſus for my* All, *who hath* (i) born all *for me, and is* (k) all *to me. Oh the immeaſurable love of a dear Chriſt, to mee the vileſt of creatures, in not ſuffering mee to reſt upon the broken reed of* ſelf-righteouſneſs, *but beat mee off every falſe reſt, and made mee* (*like* Noahs *Dove*) reſtleſs, *till hee brought mee to* (*the* Ark *of* (l) *Reſt*) *Chriſt Jeſus hee brake my* ſuppoſed *peace, that hee might bring mee to the feet of him, who is the* (m) Prince of Peace, *there*

f Rom. 7. 11.

g Ioh. 16. 10.

h Phil. 3. 7, 8.

i Eſa. 53.
Heb. 9. 26, 28.
1 Pet. 2. 24.

k Col. 3. 11.

l Pſal. 116. 7.

m Eſa. 9. 6.

there to lie, until he would take me into his bosom, to taste of that peace which floweth from him, which passeth *the* understanding *of man, as man. Oh the sweet effects of my sorrow! I could not have been without the least of it for a world:* Oh the unsearchable wildome *of our God in bringing over poor creatures to himself! Oh sure hee is doing this wonderful work for you! bringing you to his feet, in order to the taking of you into his heart, there to taste of his unchangeable love, which will make you cry out,* (n) Thy love is better than Wine; *and* thou art (o) the chiefest among ten thousand. *Sure hee is emptying you of your self, that hee may fill you with himself, and make you* (p) all glorious within; *for whilst wee are leaning upon our own actings, our glory is* without, *and wee are like those* painted Sepulchres *our* dear *Lord spake of: But surely hee is now shewing you the nothingness of* self-righteousness, *that so you might bee capable of learning the Doctrine of* Free-grace, *discovering your own deformity, that hee may*

n Cant. 1. 2.
o Cant. 5. 10.
p Psa. 45. 13.

may beautifie you with his own Beauty; hee ſtrips you of your own rags, but to put his own glorious Robes upon you: Oh is not this the cloathing, the righteouſneſs you are gaping and panting after! if ſo, I am bold to tell you, that you ſhall bee ſatisfied, *filled, and joyed, for hee will* (q) ſatisfie the longing ſoul, and fill the hungry with goodneſs. *Oh ask your own heart this queſtion; How came you to this* hunger? *Sure you can remember, you once thought you were* (r) full, and had need of nothing, *and did not know that you were* poor, *and* miſerable, *and* blind, *and* naked, *and without the Lord Jeſus. Oh ſtand ſtill and conſider how it cometh to paſs, that you ſee ſuch a beauty in him, that you can willingly give up, and leave all for him: Do you not know the time that you* (ſ) ſaw no beauty in him, that you ſhould deſire him? *Surely it is all from him, and if ſo, hee that hath* (t) begun the work, will perfect it: *Wherefore* (v) *lift up your head, for the day of your* Redemption *draweth near, out of a life of* (w) bondage, *into that*

q Pſa. 107. 9. Mat. 5. 6.

r Rev. 3. 17.

ſ Eſa. 53. 2.

t Phil. 3. 6.

v Luke 21. 28.

w Rom. 8. 15.

x 2 Cor. 5. 7. *that mysterious glorious* (x) *life of*
y Col. 2. 10. Faith, *eying your self* (y) compleat in him, *who is* all in all; *and*
z Esa. 35. *sure hee that hath* (z) *open'd the eyes of the* blind, *to see such a beauty in him, that nothing will satisfie besides him, will open* deaf ears, *to hear his Voice in some word of Promise, wherein hee will seal up pardon* in the Blood of Jesus; *and then also shall the* tongue *of the* dumb *sing, for after such sealings, the Lord causeth, and calls for songs, and shewing forth his praise, because* hee *hath* done it, (Esa. 44. 22, 23. and 49. 13.) *And what changes this note of joy, but the consideration of our distrustful thoughts of the everlasting love of so good a God? I write what I sadly ex-*
a 1 Pet. 2. 3. *perience; for after I had* (a) tasted that the Lord was gracious, *and con-* [illegible] *what hard thoughts I had had* [illegible] *w impatient I was in wait-* [illegible] *it turned my joy into a* [illegible] *: Oh therefore take* [illegible] *aiming* hard thoughts [illegible] *me* [illegible] *desertion. Alas*
b Esa. 53. 8, 9. thoughts *are not our his thoughts are love to-*

wards

wards poor, wounded, trembling creatures. Oh therefore bee willing to wait for the manifestations of his love: but it may bee you have waited long, and are now ready to faint; Oh remember hee will give power to the faint, to them that have no might, hee encreaseth strength, and to those who are willing to wait, hee will renew strength, Esa. 40. 29. &c. And it is through divine upholdments, that you are kept waiting thus long, and your continuance in waiting must bee from him. Oh therefore look to him for supplies, do you not think hee is worth the waiting for? I believe you do; and wherefore is hee of so much worth to you, but because you love him? and wherefore do you love him? John tells you, 1 Joh. 4. 19. It is because hee loved you first: Oh that you might suck out of this words the assurance of this love, which is so unchangeable, and everlasting love, hee (c) being the same yesterday, to day, and for ever, &c.

(c) Heb. 13. 8.

Who would but have [illegible] thought that this soul had been

x 2 Cor. 5. 7. *that mysterious glorious* (x) *life of*
y Col. 2. 10. Faith, *eying your self* (y) compleat in him, *who is* all in all; *and*
z Esa. 35. *sure hee that hath* (z) *open'd the eyes of the* blind, *to see such a beauty in him, that nothing will satisfie besides him, will open* deaf ears, *to hear his Voice in some word of Promise, wherein hee will seal up pardon* in the Blood of Jesus; *and then also shall the* tongue *of the* dumb *sing, for after such sealings, the Lord causeth, and calls for songs, and shewing forth his praise, because* hee *hath* done it, (Esa. 44. 22, 23. and 49. 13.) *And what changes this note of joy, but the consideration of our distrustful thoughts of the everlasting love of so good a God? I write what I sadly ex-*
a 1 Pet. 2. 3. *perience; for after I had* (a) tasted that the Lord was gracious, *and con-*
[illegible]'d what hard thoughts I had had of him, [illegible] w impatient I was in waiting [illegible] it turned my joy into a second [illegible]: Oh therefore take [illegible] aining hard thoughts [illegible] *me [illegible] desertion. Alas*
b Esa. 53. 8, 9. [illegible] thoughts *are not our* [illegible] *his thoughts are love towards*

wards poor, wounded, trembling creatures. Oh therefore bee willing to wait for the manifestations of his love: but it may bee you have waited long, and are now ready to faint; Oh remember hee will give power to the faint, to them that have no might, hee encreaseth strength, *and to those who are willing to wait, hee will* renew strength, Esa. 40. 29. &c. *And it is through divine upholdments, that you are kept waiting thus long, and your* continuance *in waiting must bee from him. Oh therefore look to him for supplies, do you not think hee is worth the waiting for? I believe you do; and wherefore is hee of so much worth to you, but because you love him? and wherefore do you love him?* John *tells you,* 1 Joh. 4. 19. *It is* because hee loved *you* first: *Oh that you might suck out of this words the assurance of this love, which is unchangeable, and everl[illegible] love, hee* (c) *being the same* yes[illegible] day, *and for* ever, &c.

c Heb. 13. 8.

Who would but have [illegible] thought that this soul had been

brought unto *Mount Zion*, to pitch up her Tabernacle, and take up her dwelling place in divine love? But alas how are wee taught Saints *changes* in this world, through the evil of *in-dwelling* ſin, and a *body of death*, not totally deſtroyed? Oh that all that hear would fear, and learn the difficulty of getting ſafe home.

Shee had a moſt choice ſpirit for ſome time, an heart overcome with diſtinguiſhing love, and intended to promote the publiſhing of the great things, that the Lord had done for her; but *Satan* came in, as an *Angel of Light*, and ſuggeſted, that it would puff her up, and make people think too highly of her, and ſo ſhee ſoon laid aſide that *intention*. And whether becauſe ſhee fell ſhort *herein*, or what was the *end* of the holy and wiſe God, wee cannot determine: But ſhee hath ſince this glorious day of the Lords love, met with ſuch ſhakings, temptations, ſorrows, troubles, that cannot bee uttered. The *cunning Serpent* firſt crept in here

here, her ſoul deſiring to bee alone acted by the Lord in his Worſhip, and not to go forth in the ſtrength of her own ſpirit, wording it *only* to the Lord, but to bee purely inſpired by the Holy Spirit; (a frame of heart greatly to bee deſired by all Saints) yet through *remaining corruption*, the want of *watchfulneſs*, and *miſapprehenſions* of the Spirits *motions*, ſhee was taken in this ſad (*a*) temptation of not praying, until ſhee felt and enjoyed the Spirit in ſuch a degree of power; ſhee had for ſome time heavenly *ejaculations*, and choice *aſcenſions* of heart unto the Lord; but at

(*a*) I would not for a thouſand worlds undervalue Divine Motions, or incourage ſouls in their forms, ſtinted, ſpiritleſs, ſaplels ſervices, but deſire to bee alone acted by the ſpirit in all a duſt does. (Rom 8, 15. But yee have received the Spirit of Adoption, whereby wee cry Abba, Father, ver. 26. The Spirit helpeth our infirmities, for wee know not what wee ſhould pray for, as wee ought, but the Spirit it ſelf maketh interceſſion for us, with groanings which cannot bee uttered, ver. 27. Hee maketh interceſſion for the Saints, according to the Will of God, Ioh. 4. 23. The true Worſhippers worſhip the Father in Spirit and Truth, for the Father ſeeketh ſuch to worſhip him. Eph. 2. 18. For through him wee have both an acceſs by one Spirit unto the Father, and 6. 18. Jude, ver. 20.) Yet to expect the Spirit in ſuch a great degree of power, before wee ſeek the Lord, is very dangerous, and many Saints

have ſeverely ſmarted for it. (I could tell you of ſome ſad examples: Souls that have waſted and conſumed, and come to nothing this way, but a perpetual ſleep is faln upon them) It is of the Spirit, that wee come to a ſenſe of the want of the Spirit; and if wee want the Spirit, and thoſe rich and Divine Motions, whether ſhould poor creatures go, but to the Father? Luke 11. 11, 13.

laſt theſe went off, and ſhee waited many weeks for the Spirit, in that glorious way ſhee had propoſed to her ſelf, but ſhee experienced none of thoſe rich *motions*, but became a poor parched withered creature, and her heart began to bee full of trembling and fear, thinking what the event would prove. But at laſt ſhee went to ſeek the Lord, (ſuppoſing the inclination ſhee had was a *motion*) but when ſhee came before him, her face was cover'd with confuſion, and ſorrow *ſeized* upon her heart, conſidering what ſhee had done, and how unkindly ſhee had dealt with the Lord, in not keeping up a *continual*, *conſtant*, familiar *communion* with him. There was a ſad eſtrangement paſt betwixt God, and her Soul, and ſhee ſaw that Chriſt was departed from her, and ſhee was a poor *loneſome* crea-

Reluctancy.

creature, and so fell into *deep despair*, not daring to look towards an holy and jealous God. Many wearisome dayes and nights shee had, under this departure, long concealing it, feeding her self with her own sorrows, and dissolving into tears under this thought, *Is there any sorrow like unto my sorrow?* But at last one hinting at the ground of her sadness, shee acknowledg'd it, and took shame to her self, venting some of that burning *horror*, that was feeding upon her heart: Whosoever had seen her in this sad *condition*, would have heard a loud voice, calling to *close walking* with God, and *living in his sight*.

The sixth time she experienced the rackings of despair.

Lam. 1. 12.

Thus shee continued for some weeks, a spectacle of pity to all that knew her sorrows; but at last shee was followed with these words, as if one had alwayes proclaimed them, *Seek yee the Lord, and his strength, seek yee his face evermore, for who is a God like our God, pardoning iniquity, and passing by transgression?*

Deliverance.

Psa. 105. 4.

Mic. 7. 18.

And shee came trembling to the

feet of God, and the Lord conveyed ſome Divine *Allays* to her heart, melting it into tears, under the ſenſe of this unkindneſs; and ſo ſhee came to feel the *renewings* of love, and a *rich endearment* of ſpirit to Chriſt ariſing in her, *wondering* at his patience and great goodneſs; hee proved the good *Samaritan* to her, and *bound up her Wounds, pouring in oyl, and wine of love,* to heal and chear her *wounded ſpirit.*

Divine calmings.

The ſixth diſcovery of love.

Luke 10. 34.

But ſhee had not long ſtood admiring a Soul-healing-Jeſus, and his *diſcriminating* love, but her ſpirit ſlack'd its hold, and ſunk down from that heavenly frame, and ſhee came under *another winnowing*, and was loſt in another Wilderneſs.

Shee being yet once more taken with the ſeeming holineſs of ſome in this day (before mentioned) who ſeemed to preſs after the *Spirit* and *life* of things, her heart took liberty to parley with ſeveral ſad *temptations*, and holding Chriſt, and *differencing* love, but with a weak hand, a ſtrange aſſaulting *power* came upon her, and ſhook her even at once

once out of all, queſtioning all her former experiences and *teachings*.

* In this looſened condition, ſhee had a new method and plat-form of things caſt into her mind, and almoſt every thing was brought into the narrow circumference of her ſelf. I might ſpeak much, but it is not to declare the *depths, wiles,* and *myſterious* workings of the *Tempter*, to leave her ſoul diſrobed of a real *bleeding* Jeſus: Shee began to queſtion within her ſelf, * whether *wee are juſtified by a righteouſneſs in us, or by the Righteouſneſs of Chriſt without us, made ours by imputation?* Whether *Chriſt died not* only *for our example, and to ſhadow forth a greater myſtery in us?* Whether *hee made ſatisfaction to Divine Juſtice in his own perſon?* Whether *a crucified Chriſt, or Chriſt conſider'd in his obedience and ſufferings, when hee was on earth, and his interceſſion now at his Fathers right hand, bee the object of the ſouls dependance?*

* Tempted to Allegorize Chriſt, and ſleight his Perſon and Blood. The ground of the ſeventh Trouble.

* I might ſtate and clear up theſe things from Scripture, but that being not my preſent deſign, and believing that real Saints have not theſe only in notion in their heads, but in power in their hearts; therefore I forbear.

Theſe things were working in her mind, and *Satan* guilding over

his poysonous baits with seeming holiness, this poor soul was so insnared, that shee knew not what to do; but here shee hung as between two *loadstones*, sometimes dragg'd one way by *temptation*, and golden *imaginations*; sometimes the other way by her former experience of the matchless sweetness of *distinguishing* love, and the Beauty of a *dying* Christ for poor *lost* sinners.

Satan was sometimes perswading her, that to know *Christ without*, was only to *know him after the flesh*; sometimes *suggesting* that there was *no* Christ, but what was *within*; (laying aside Christs *glorious Body*) Shee did not dare speak out these things, (neither did shee discern the cunning *Serpent* till afterwards.) And now they are *only* spoken for the Saints *caution*, and to the praise of the Lords *forbearing* love: Shee began little to admire Free-grace, and wonderful love in a *crucified* Jesus, but was inclined to think, that it was a *dispensation* * to pass thorough: Her love toward *Christ* was exceedingly weakned,

* Is it not so with most Professors, who think one time enough to bee affected with Christ.

ned, and her heart experienced few *groans* to lay down the *body*, and enjoy him fully.

(*Saints! Shee cannot mind these things, but she's swallowed up of sorrow; do not glory in your stability, and contemn poor tossed souls, it is of Grace yee stand*, (a) *bee not high-minded, but fear.*)

a Rom. 11. 20.

Shee experienced little *power* in this time, but the more shee *strived*, the more shee was *overcome*, and was confounded in all her *resolutions*.

Being in those sore *streights*, shee was wont to cry to the Lord for *Teachings*, her Soul did even *faint* and *break* with *longings*, and her heart scarce ever rested, (whereever shee was, or in what company soever) but groaned for *light* and *teaching*: Shee thought shee could approve her heart to God, that she did *sincerely* breathe after him, and therefore must bee *taught*; but since shee hath bemoaned the pride and *deceit of her heart*, for shee would have been taught in her *own way* and *time*, and answered for her *own seeking*.

Shee

Shee wandered long in this ſad *Wilderneſs*, ſometimes in ſo much darkneſs, as not knowing which way to look for *God*, Job 23. 8, 9. *Behold I go forward, but hee is not there, and backward, but I cannot perceive him; on the left hand where hee doth work, but I cannot behold him; hee hideth himſelf on the right hand, that I cannot ſee him*: So this poor *benighted* ſoul, when ſhee ſought the Lord, did not know which way to *look*, whether *within* her, or *without* her, but ſtood aſtoniſhed. But at laſt the Lord came & **taught* her, in a moſt powerful way, and his Mighty Voice was heard in her Soul, * clearly convincing her, that ſhee had denied the *Holy and Juſt One*, and had forſaken a *dear* Chriſt (her life and glory) and ſhee ſaw her ſelf in *darkneſs, ſeparated* from the Lord, who cauſed his *Wrath* to paſs before her, ſo as ſhee had no ſafeguard, or *Deliverer*, but in her own *apprehenſion*, was to deal with an *infinitely* diſpleaſed *Deity*, without a *Mediator*, which was as a con-

* A ſight of the Temptation.
* The firſt breakings in of this light, was from a word ſpoken to her, by one who knew her Temptation.

conſuming fire to her; he *ſet her up as a Mark, and his Arrows were within her, the poyſon whereof drank up her ſpirit, and the terrors of God ſet themſelves in array againſt her*; *hee broke her aſunder, and ſhook her in pieces, and was unto her as a Bear bereaved of her Whelps, horror took hold on her*, and in one hour it almoſt conſumed her; ſhee could have lived very little longer in ſome *flames* ſhee felt, but when her ſoul was even ſpent, God withdrew his *hand*, leſt hee ſhould conſume her in a moment. I have *heard*, and *ſeen*, and *bear witneſs* to ſuch *Agonies*, and horrible out-cryes, as might have amazed any *beholder*, that ever had the leaſt ſenſe, either of Divine *love* or *fury*: Shee was plunged into ſuch a *deep* gulf of * *deſpair*, as (in her own thoughts) the time was ſet her, wherein the *Ravenous one* ſhould drag her to *perdition*. Two or three times, when ſhee was by her ſelf, ſhee was ſwallowed up (as it were) in a *Sea* of *wrath*; the Lord ſtripped her of all her *inward beauty*, and ſhee had not

Smitten of God for compliance with the Temptation.

* The ſeventh remarkable time ſhe wholly deſpaired of mercy.

not one *groan* or *desire* left her (for some time) but as a *withered branch cut off from the Lord*, expected every moment *to be cast into the fire, and to bee burned*, Joh. 15. 6. which *Scripture*, with several *others* about *back-sliding*, came into her mind, and were as *two-edged swords* cutting her Soul asunder.

Pro. 14. 14.

Shee was wont formerly to relieve her self, by a *venturing* depending *Act* upon a *Crucified Christ*; but now her own *Clouds* had eclipsed him, and hee was wholly *hid from her*; and so shee (as *one singled out*) *waited for the day of slaughter.*

a Job 3. 17, 18, 19, 20, 21, 22.

Shee (*a*) sought the *grave*, *and groaned for it*, and would fain have hid her self in the *shadows of death*, and had several times designed to bee her own *Executioner*, and could relieve her self no other way, but *God* was still her *Salvation*, and in wayes of wonder preserved her.

Shee was under continual *gnawings*, and eatings of heart, and an *inconceiveable* * *weight* prest her down, and kept her in a *Dungeon of Despair*. Shee was (*b*) *hedg'd about*

* A wounded spirit who can bear? Pro. 18. 14.

b Lam. 3. 7, 9.

bont, that ſhee could not get out, and *her wayes were incloſed with hewn ſtone*; her eyes were ſo fix'd upon this ſad *departure*, that shee could not (for ſome time) caſt a *look* towards the Lord; whatſoever was ſaid unto her of *waiting*, *looking*, and *groaning* for a *relieving God*, ſhee eaſily caſt off, anſwering, *Alas, I do not expect any ſuch thing; can I wait for the things I do not hope for?* Shee was wont to feed upon *theſe* ſad *complaints* of *Job*, and other *dejected* ſouls, Job 3. 17, 18. Job 7. 3, 4, 14, 20. Job 10. 1, 16, 17, 18. Job 13. 24, 25. *Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?* Job 14. 13. *O that thou wouldſt hide mee in the grave, that thou wouldeſt keep mee in ſecret, until thy wrath bee paſt*, Job 16. 12, 14, 16. Pſa. 6. 6. Pſa. 38. and 88. 15. Iſa. 38. 14. Lam. 3. 18.

In this time it was * revealed to her, that it was the Will and Mind of the Lord, that ſhee ſhould *promote* the publiſhing of his *wondrous works*, that in this ſhee fell ſhort in times

* Called upon by the Lord to declare his works.

times past, and that shee should never have *constant peace* until this *work* was accomplished. But this was like another *death* to her; and sometimes when it came upon her heart, shee was even ready to cry out, *Oh I cannot, I cannot do it*; there was such an averseness in her to this *work*, that shee rather chose *death*, than to submit hereunto; but the Lord followed her, and that *word* was spoken to her heart, *Isa.* 48. 18. *Oh that thou hadst hearkened to my Commandements, then had thy peace been as a river, and thy righteousness as the waves of the Sea.* And that *word* was as if one had alwayes proclaimed it to her, Psa. 29. 1, 2. *Give unto the Lord the glory due unto his Name.* Yet still she found such strange *resistancy*, as is beyond expression: Shee found a *tenderness* to her *Name* arising in her, and an *unwillingness* (in this thing) to bee knit to one *dear* Christ; which things *slew her* when they appeared; shee was even consumed under that *word*, Luke 14. 33. *Whosoever hee bee of you, that forsaketh not all*

that

that hee hath, cannot bee my Diſciple. Shee came to diſcern a *reſerve* in her heart, which was like *hell* to her, and in anguiſh of ſpirit cryed out, *Oh I thought I had loved the Lord, and could have been any thing for him; but how have I been deceived? I have been miſerably miſtaken in my ſelf! Alas, what are Marks and Signs of Regeneration? I thought I could have done or ſuffered any thing for the Lord! Oh I dare not ſpeak any more, reſolve any more, God hath confounded mee in all my reſolutions! I have the* old heart *ſtill, a* divided *heart, what ſhall I do?* When this *thought* came upon her, ſhee was as one upon the *Rack*, and could ſcarce forbear tearing her own fleſh.

When it came into her mind, what ſhee had done againſt the Lord, in complying with the forementioned * *temptation*, ſhe would cry out with bitter tears, ſaying, *Oh what have I been doing againſt the Lord! I have been diſſolving his Being, I would have left no place for his* precious Blood: *Oh that ever I was*

* Her outcryes under the ſenſe of compliance with the Temptation, to ſleight Chriſt.

was born! What shall I do? There was never the like to mee in the world: I am Judas, *I am worse than* Judas, Judas *was nothing to mee for Rebellion; hee betrayed Christ, but I would have dissolved him, and made him* No *Christ! I would have left him no room for his* Person *and* Blood: *Oh Hell is too good for mee! there are sure none such in Hell as I: I am truly like the wicked, who are as a troubled*
Isa. 57. 20. *Sea when it cannot rest, whose waters cast up mire and dirt: Oh how many wayes have I found out to wrong Christs* Love, Wisdom, *and* Blood! *I have been crucifying him afresh; I am good for nothing but to wrong him: Oh how subtilly have I departed from the Lord! crept out at a little hole (as it were) to get away from God! How cunning have I been to wrong the Lord, and undo my own Soul: What fine wayes had I to delude my self; I am the very* Picture *of Rebellion! What is it that I have not done against the Lord? Oh I have spurned the plaister that should heal my wound! Oh sad, sad! I cannot live, I am quite weary; I see my self*

as

unscattered dust, and none to gather mee up. Sometimes shee would cry out; *Oh the burden of departing from the Lord! it is an unsupportable burden; it is an* (b) *evil thing, and bitter indeed; but why speak I? Alas words cannot set forth the burden I feel! Oh that all that know mee would take warning by mee! Must I bee set up as a* Mark *to caution others to take heed of departing from the Lord? Oh let mee bee any thing, so hee will but redeem his glory!*

b Jer. 2. 19.

Sometimes it was with her, as if her *bones* had been dissolving, and shee would cry out, *Oh if I had* (c) *abided in the presence of God, I had been ripened, rejoycing in his sight; his presence is as the Sun to* fruit, *but I am as* unripe *fruit, that is shaken off and withered; I am chaff, nothing but chaff; oh the glory of being* pure *grain! The burnt child dreads the fire, but I can never learn watchfulness, I am even* led about *by* Satan at his will: *How oft hath the Lord been scaring mee, that I should no more depart from him? But I can never learn to* (d) *hold him,*

c Hos. 14. 7. Iob 15. 32, 33. Psal. 102. 4.

d Can. 3. 4.

was born! What shall I do? There was never the like to mee in the world: I am Judas, I am worse than Judas, Judas was nothing to mee for Rebellion; hee betrayed Christ, but I would have dissolved him, and made him No Christ! I would have left him no room for his Person and Blood: Oh Hell is too good for mee! there are sure none such in Hell as I: I am truly like the wicked, who are as a troubled
Isa. 57. 20. Sea when it cannot rest, whose waters cast up mire and dirt: Oh how many wayes have I found out to wrong Christs Love, Wisdom, and Blood! I have been crucifying him afresh; I am good for nothing but to wrong him: Oh how subtilly have I departed from the Lord! crept out at a little hole (as it were) to get away from God! How cunning have I been to wrong the Lord, and undo my own Soul: What fine wayes had I to delude my self; I am the very Picture of Rebellion! What is it that I have not done against the Lord? Oh I have spurned the plaister that should heal my wound! Oh sad, sad! I cannot live, I am quite weary; I see my self

as

as ſcattered duſt, and none to gather mee up. Sometimes ſhee would cry out; *Oh the burden of departing from the Lord! it is an unſupportable burden; it is an* (b) *evil thing, and bitter indeed; but why ſpeak I? Alas words cannot ſet forth the burden I feel! Oh that all that know mee would take warning by mee! Muſt I bee ſet up as a* Mark *to caution others to take heed of departing from the Lord? Oh let mee bee any thing, ſo hee will but redeem his glory!*

b Jer. 2. 19.

Sometimes it was with her, as if her *bones* had been diſſolving, and ſhee would cry out, *Oh if I had* (c) *abided in the preſence of God, I had been ripened, rejoycing in his ſight; his preſence is as the Sun to* fruit, *but I am as* unripe *fruit, that is ſhaken off and withered; I am chaff, nothing but chaff; oh the glory of being* pure *grain! The burnt child dreads the fire, but I can never learn watchfulneſs, I am even* led about *by* Satan at his will: *How oft hath the Lord been ſcaring mee, that I ſhould no more depart from him? But I can never learn to* (d) *hold him,*

c Hoſ. 14. 7. Iob 15. 32, 33. Pſal. 102. 4.

d Can. 3. 4.

and not to let him go.

e Job 6. 4. Shee saw great beauty in (e) destruction, and was wont to cry out, *Oh I desire to bee destroyed! I see even Heaven in it, that I might sin no more: oh I would fain be turned into nothing, I would live no longer to dishonour God! If the Lord would destroy mee, oh how would I love him, and cry out under the stroke, Just and Righteous are thy Judgements! I would speak out his praise to damned spirits; I am so vile, that I am even sick to have God destroy mee; I should see great mercy in the Lords destroying stroke; I would imbrace the Lord while destroying mee: Oh let mee imbrace thee, and then destroy mee! If hee will kill mee, I will and must die loving him: Oh when shall the stroke come, when shall it come! Oh that hee had destroyed mee before ever I had turned from him! Oh that I had died in my last sickness, and had never lived to have dishonoured God.*

While shee found her heart bowed to the *Divine Will, to bee* or *do* any thing for the Lord, her *stormed* soul found some allayes; sometimes shee

ſhee was comforted in * *Dreams*, and once thought ſhee heard the praiſes of Chriſts precioufneſs, and the *Angels* ſinging, *Wonderful, wonderful, wonderful, wonder, wonder, at this wonder-working God.*

* Comforted in Dreams.

But when *unkindneſs* to a *dear* Chriſt came into her mind, it wounded her to the heart, and ſhe would cry out; *The thing I feared is come upon mee: Oh evil of evils, to forſake a* bleeding *Jeſus! I would now fain have God glorifie himſelf upon mee: oh let him do any thing with mee, to redeem his glory! oh thus ſhall bee my heaven, to glorifie the Lord in any way!* Shee could not bear the mentioning of the *Blood* of *Chriſt*, it was ſo killing to her, becauſe ſhee had *undervalued* it.

Sometimes ſhee would make moſt ſad *complaints* over the *Body of Sin*, that wicked *root*, crying out, *Who ſhall deliver mee? The cropping off the branches will not ſerve turn, this* root *within muſt bee deſtroyed: oh that it were deſtroyed, if my life fell with it! I cannot live, if that live and abide: oh when will*

Rom. 7. 24.

the giving up of this Ghost *come?* Shee was restless to bee *delivered totally* from sin, and come under the highest *cleansings*, crying out, *Oh let mee bee in hell, or any where, so I may but bee made clean: people talk of heaven, and carnalize it; oh this shall bee my Heaven, to bee* pure for God: *The Lord and I am agreed,* (a) *when shall it once bee?* This *groan* abode long upon her heart, *When shall it once bee?*

a Ier. 13. 27.

The God of Love approaching.

But now the *unchangeable* God was approaching with glorious *loving kindness*: for when shee was advised to lie down at the *Feet of Christ, distrust* him no more, but *wait patiently* for him; shee would answer, *I desire to do so, but I dare not say* I will, *my heart is so bad:* and with tears gushing forth say, *I desire to bee any thing that the Lord will; pray, pray, that I may not distrust him; I would have every rising destroyed in mee; and although I cannot expect him in a way of love, yet nothing is* dear *to mee but God; but I have a very treacherous heart.* Her spirit being thus subacted into the Lords

Lords ſweet Will and *diſpoſe*, ſo that ſhee could ſay her deareſt, though her diſpleaſed God; the *fervour* of her ſelf-abaſing frame, carried up her *deſires* into *union* with that *Scripture*, Luke 15. 19. *I am no more worthy to bee called thy Son, Make mee as one of thy hired ſervants.* In *this* ſhee found ſome *ſuſtaining* drops of peace and ſweetneſs, prizing it as a heart-*obliging* mercy, to have the *priviledge* of a *ſervant*, having forfeited, in her *ſenſe* and *apprehenſon*, a higher *Relation.* When any ſpake of the *Love* of Chriſt, and *Arms of Mercy*, ſhee would ſay, *Oh this is too high for mee, the vileſt of creatures! his feet are too glorious for mee: oh that hee would ſuffer mee as a* ſingle duſt, *to lie at his feet, and* dwell *there, and it would bee an honor too high for mee.*

Shee experienced a *joy* in *anothers* joy, and her ſoul was *calmed* and *quieted*, if others were *loved of the Lord*, though ſhee were *hated*; and if others were crowned with glorious *loving kindneſs*, and ſatisfied with *draughts* of love, though

ſhee were put by as unworthy of *love*, and ſhee thought it muſt bee ſo, and yet the Lord was *good*.

Then ſhee found the Lord drawing forth her heart to *look for him*, experiencing that bleſſed *frame* of ſpirit, Iſa. 8. 17. *I will wait on him that hideth his face from* Jacob, *and I will look for him:* That *word*, *I will look for him*, even drew her heart away: But ſhee had not long *looked* for the Lord, and quietly *waited for his Salvation*, but curſed * *Unbelief* crept in again, and ſhee thought it was a *vain thing*, to *look and wait*, and could not *hope for the leaſt comings in of God*, becauſe ſhee had *caſt off*, and *grievouſly revolted from the Lord*: *There were high and raviſhing glories, and choice Love-appearances, but they were not for her*; therefore ſhee ſlacked in her *deſires* and *longings*. But ſhee had not long given way to this *regardleſs* ſpirit, and Hell of *unbelief*, but her ſoul was again ſo *ſmitten* and *withered*, that ſhee knew not what to do, ſhee ſaw unbelief moſt * *abominable*, and felt it ſo *heavy*,

* Returns of Unbelief.

* Burdened with unbelief.

heavy, that her ſoul was preſſed to the *grave*, under the burden of it; and her heart was ſore oppreſt, becauſe ſhee had no more highly prized *a longing looking* frame of ſpirit, crying out, *Oh that which I ſleighted, hath the Lord juſtly taken from mee; but now, how glorious do I ſee a* waiting *frame of heart to bee? Oh I am again like a* withered branch, *and my heart is ſealed up: oh that I had but a* thirſting ſpirit *after God, though I ſhould never enjoy him, oh I would die* longing *for him: Is he not worth the waiting for? Oh ſad, ſad! I have* nothing *if I have not Chriſt, and ſhall I not wait for him? Oh the evil of* unbelief, *and how full am I of it?* You may ſee her more enlarging her heart in this enſuing Letter, which ſhe ſent to a friend about this time.

Dear Friend,

I *Am ſtill grouning under the* burden *of an* unbelieving *heart, which hath ſo oft drawn mee from my* Reſt, *and cauſed mee to wander in a ſad and ſolitary wilderneſs, where no reſt is:*

How do my repinings *correct mee, and teach mee the price of that, which when enjoyed, I thought worth nothing? and my* back-slidings *are still reproving mee, teaching mee that it is a* bitter thing to depart from the Lord: *How bitter is this* consideration *to mee, that ever* I *that have seen and tasted so much of an* unchangeable *God, should so dishonour and undervalue him, and not only so, but cast the* Lie *upon him, in not* trusting *him! oh it breaketh my very heart! oh the* difficulty, *the* difficulty *of* trusting *God, when under the sense of* back-sliding! *But I would fain now return, and bee admiring his* patience *and* long-forbearance *toward such a* Rebellious *creature: Oh that all my pangs of sorrow might bring forth his* Will *in mee, for I desire to bee silent, and* answer no more; *I would have his* Will *to bee my* Rest, *if it be for ever to* destroy, *and never to* imbrace: *I cannot but glorifie his* Justice, *and must live* loving, *though hee were ever destroying, and mourn after him, though I were never to bee imbraced by him. But oh that* all

might

might bee warned by mee of coming neer the ſnares *wherein I have been intangled, leſt they come to* broken bones, *having their hearts ſplit with ſorrow, and lye (as I do) wanting the* gales of the ſpirit, *which only can carry to the* true Healer: *And oh how hard will it bee found, when* broken to pieces, *and under* pangs, *to wait with patience for the* comings *in of that* Spirit, *which wee are ſenſible wee have grieved? Oh that you might never experience this* condition, *for the ſadneſs of it is unutterable; but however it bee with* mee, *I would ſit down in the* Will *and* Wiſdome *of the Lord, acknowledging that hee is* juſt *and* good, *though I periſh in ſorrow, &c.*

Her heart long remained *broken, melting* into tears within her, to think that ever ſhee ſhould *diſtruſt* a God ſo unſpeakably good, crying out, *Oh how have I diſtruſted the Lord, and have truſted* Man, *more than* God? *oh now it ſhall bee my* glory *to wait at his feet*; It is good both to hope, and quietly wait for the

am. 3. 26. great glory a waiting ame of ſpirit.

the Salvation of the Lord: *Men account it their glory to wait upon* earthly Princes, *oh it is a glory too great for mee, to have an heart to wait upon the Lord.*

ivine thirſtings. Iſa. 41. 17.

But the Lord came and diſcovered a *Brighter Beam* of his Beauty, and drew forth her ſoul *vehemently to thirſt for him*, her ſpirit was even *dried up with thirſt*, finding *no* (a) *water* in any thing beneath him; ſhee *truly* ſaw there was *none* in *creature-glories, ſelf-power, wiſdome, imagination*; and *again* experienced *theſe* (b) *words, My ſoul is athirſt for God, and wounded with love* to enjoy him: Her heart was ſo exceedingly *inlarged*, becauſe the *Holy Spirit* had drawn forth *Divine Thirſtings*, that for many hours ſhee could not ceaſe *praiſing* a precious Jeſus: But ſhee had not long abode *longing* and *thirſting* for Chriſt, and *admiring* him for crowning her with this *rich* favour, but hee came and proclaimed day and night to her *heart: If any man thirſt, let him come unto* mee *and drink, and I will give unto him that is athirſt, of the Fountain*

Pſa. 41. 1, 2. Can. 5. 8.

he ſeventh remarkable diſcovery of love

ohn 7. 37. ev. 21. 6.

tain of the Water of Life freely. Theſe glorious *Calls* continually followed her, and were as the pouring forth of *precious oyl* upon her head, and as a Sea of *Balſom* to bathe her *wounds* in.

There followed on this another *Aſcenſion* (yet higher) into *love* and *glory*, which the Lord vouchſafed this poor *returned* creature; but while I mention it, I would have my ſpirit *bowing before the Father of our Lord Jeſus Chriſt*, and feel *unutterable groans* within, that *weak* Saints may not * *ſtumble*, but bee enabled to *bear* it: but whatever the *effect* may bee, my ſpirit is ſerene, and ſhall *acquieſce* in this, *that it is for the Lord, and the glory of his grace* (in ſome meaſure of purity) *that I ſpeak it.* This ſoul felt the dartings in of *helliſh injections, calling* into *queſtion* the *truth* and *reality* of cœleſtial glory, which through the help of the *Spirit*, and *preſent ſenſe* of Divine Sweetneſs, ſhee ſoon caſt back into the *Tempters* face; but yet this was the great (and unexpected) *goodneſs*, and con-

* Mat. 11. 6. Bleſſed is hee whoſoever ſhall not be offended in mee. Pſal. 119. 165.

condeſcenſion of the *God* of *Love*, to ſhew her through a little *cranny* (as it were) *things* that cannot fully be *uttered*: Shee being with ſome that *waited* for the Lord, and were ſpeaking of his glory, found ſpringing in her ſpirit a choice *endearedneſs* to her *returned* Lord; and as her heart was burning in love towards him, her *eyes* were *opened*, and shee ſaw a ravishing *glimpſe of glory*, and began to ſing *honour, love*, and *praiſe* to the Lord; but immediately there fell a *Death* upon her body, and her outward *ſenſes* ceaſed acting. Thus shee remained for about half an hour, and then life moved in her body again, and shee came *to her ſelf*, ſinging *praiſes to Chriſt*; her ſoul was fill'd with *admiration* at the *wonderful* glorious love of God to the *vileſt* and *meaneſt* of creatures: All her doubts were *reſolved*, and her ſoul gloriouſly *ſatisfied* with God, only *longing* and *deſiring* to bee fully with him. Shee was able to make little *Relation* of what shee *ſaw, heard*, and enjoyed, finding no words

words to declare it fully, but shee *stammer'd* at it, and said, *It was as if heaven and earth had been full of glory, and every leaf, and grass, and sand, and star, and every thing that had a being, were glittering in glory, but not such a glory as wee carnally conceive, and such as pleaseth our* outward sight, *but infinitely more glorious*: *And those* voices, *and* Songs of Praise (*which shee heard*) *were as if all the World had been full of glorious voices, and* Hallelujahs *in the highest harmony. But why do I talk? I cannot speak it out, I do but spoil it by my speaking of it.*

If any shall desire yet further knowledge of the *state* of this soul, I would (so far as I am able) in a few words inform them, *That (through grace) shee remains at the feet of Christ, bemoaning her self, and mourning over him, that ever shee should so greatly undervalue him, and grievously depart from him, who is so unutterably good; yet shee cannot but admire his love, which is* free, admirable, *and full of glory*: *And her soul desires to live leaning upon this*

this Mighty One, *to bee crucified with him, to bee any thing, or nothing, that* hee *may bee* all; *to die to all, to* love, *and* live *to him*, (*seeing all* things *and* offices of men *empty, where* hee *is not found*) *to walk with the Lord, and live watching, attending the spirits* motions *and* leadings, *that her* will *may bee* one *with the Lords, and every thought subjected to him; to bee alwayes under the* Spirits Power, *to bee* fashioned *and made* ready *for the* Day of Christ, *desiring to bee found crying*,

COME LORD JESUS.

I Might here ſhut up all, but not knowing when I may have the like opportunity to ſpeak for Chriſt, I would give up my ſoul to the leadings of the Lord, and (though a *poor duſt*, yet being under ſome ſenſe of *free love*) vent my heart in a few words to unconverted *ſinners* and real *Saints*.

Poor ſinners! (YOU that have NEVER EXPERIENCED the (a) quickenings and (b) convictions of the Spirit, making you *ſenſible* of *ſins* (c) wound burden pollution, *Your own* Weakneſs, darkneſs, deadneſs, (d) *undoneneſs*, the bitterneſs of that root (e) of enmity to the Lord: and have NOT deſpaired of help (f) in your ſelves, been (g) *famiſhed* out of every *falſe Reſt*, and had the revealings of *Chriſt* (h) by the Spirit, to bee the (i) *onely help* and *object* of *dependence*, rolling and venturing your (k) *loſt*, periſhing, (l) ſinking ſouls upon him, taking him upon his (m) *own tearms*, choſen him in *judgement*, and *unreſervedly* reſigning ALL to him. *You*

a Eph. 2. 1.
b Joh. 16. 8.
c Pſal. 38. 3, 4.
d Mat. 18. 11. Luk. 18. 13. Act. 2. 37.
e Rom. 7. 24.
f Hoſ. 14. 3.
g Luk. 15. 16. Jer. 3. 23.
h 1 Cor. 2. 10.
i Jer. 3. 23. Hoſ. 13. 9. Mat. 1. 21. Act. 4. 11, 12. 1 Cor. 3. 11.
k Mat. 8. 25. Luk. 8. 24.
l Mat. 14. 30.
m Mat. 10. 37, 38. Luk. 14. 26, 33.

You that have *not felt* the powerful (n) *ſtrokes* of the Spirit, *crucifying ſin*, ſlaying the *enmity*, ſevering from the world, emptying you of *ſelf*, and (o) bringing your *Thoughts*, Words, and waies *into captivity to the obedience of Chriſt*, *putting him on*, and preſſing into the *Heavenly Image*; you that have no knowledge of *theſe things*, are the poor *undone ſinners* that I would ſpeak unto.) If this book ſhould come into your hands, proving a *ſealed* book unto you, cauſing you to draw a *black Cloud* in your thoughts over the way *of Holineſs*, calling it *a ſad and undeſirable way*, and therefore you will rather ſit down with your *Luſts*, the world, and *pleaſures of ſin for a ſeaſon*, than make a *Holy Chriſt* your choice and *portion*; know (*if you dye in your ſins*) that all the ſorrows, horrors, fears, and aſtoniſhments that this poor creature hath *experienced*, are but as a *ſhadow* to thoſe real torments that you muſt eternally indure; but as a *drop* unto the *ocean* of that *unſpeakable* miſery that you muſt

n Rom. 8. 13.

o 2 Cor. 10. 4, 5.

2 Cor. 5. 17.

muſt eternally ſwim in: you ſhall not bee able long to eſcape that *unſupportable* weight of ſin and rebellion (againſt an infinite *Jehovah*) which ſhall fall upon you, and preſs your ſouls down into a gulf of *deſpair*: you are ſcared *now* at *trouble*, and the *pangs* of the *New-birth* (which are but the *waies* of the *Spirit*, and *end* in *love* and *mercy*) and you labour what you can to keep from *ſerioufneſs*, and a *due conſideration* of your *deplorable* condition, and get falſe *plaiſters* to cover your *deſperate* wounds, and hide them out of the ſight of your own *Conſciences:* but the day is at hand when all your indeavours will not doe; but a holy *enraged Deity* will finde you out, and his *fierce anger* will fall upon you: your *damnation lingreth not*, but onely the Lord ſpares you to *fill up* the *meaſure* of *your iniquity*, and then *vengeance* ſhall aſſuredly come. Oh ſtand ſtill, *conſider* your condition, & the *things* that muſt *ſhortly come to paſs*, you will bee *arraigned* and found *Judaſſes* before the *judgement*

Seat; *ſellers* and *betrayers* (as much as in you lieth) of the love, *blood*, glory, *fulneſs* of a glorious *Chriſt*, for ſin, vanity, *creature-comforts*, which cannot countervail the leaſt *drop* of your approaching miſery: You will bee found *Reſiſters* of the *Counſel*, will, *Wiſdome*, Power, and *All-ſufficiency* of an infinite God, & what will be your *doom*, *judge ye*?

Oh! do not *delude* your ſelves, but fall under this *conviction*, *that yee are miſerable undone ſinners*; will yee beleeve what the *Holy* and *true* God ſaith, 1 *Cor.* 6.9,10. *know yee not*, *that the* unrighteous ſhall not *inherit the Kingdome of God? &c.* Rev. 21.8. *The* unbeleeving, *and the abominable*, *and* (a) *murderers*, *and whoremongers*, *and* (b) *Idolaters*, *and* All Lyers, *ſhall have their part in the lake which burneth with fire and brimſtone.* Rom. 8.13. *if yee live after the* (c) *fleſh*, *yee* ſhall *dye*: *nay*, Joh. 3.3. *Except a man be* born again, *hee* cannot *ſee the kingdome of God*; Matth. 18.3. *Except yee bee converted yee* ſhall not *enter into the Kingdom of Heaven*; Luk. 14.33. *Who-*

a 1 Ieh. 3.5.
b Gol. 3.5.
c Gal. 5.19, 20, 21, 24.

Whosoever hee bee of you that forsaketh not all *that hee hath*, cannot *bee my Disciple*: Heb. 12. 14. Without holiness *no man shall see the Lord.*

Alas *sinners*! whatsoever your *self-flatteries* and deceivings are, you will bee *shortly* tryed in the (d) *fire of the Lords jealousy*; you will *shortly* lye upon a *dying* bed, and all delights will fly away; the arms of eternity are open to receive you; If ye dye delighting in *any sin*, and fall short of a real *regenerating* work in you, you will stand with *paleness of face* at the *left hand* of your *supposed* Saviour, and hee will pronounce upon you, *that* fatal *irrecoverable* sentence, *Mat.* 25. 41. *Depart yee cursed*, &c. (you say now (e) *depart*, but you will have enough of this one day) and Saints will sing *Hallelujah, just and righteous are thy judgements* O Lord: Oh! this is that which may wound any heart to consider, *to bee everlastingly separated from God, glory, and eternal life, to bee banished from a dear Christ, never to see him in glory*, and *sing no Hallelujahs* to him,

d Isa. 33. 14. Zeph. 1. 18. 1 Cor. 3. 13.

e Job 21. 14.

in the perfection of *Joy*; what a sad *parting* must this needs bee? to *part with all good and glory at once*? Oh sad condition beyond expression! if this bee *your lot* (as it will *certainly be*, if yee dye without *strange changes*, and wonders wrought *in you*) *it had been good* for you if you *had never been born.*

Ah! sinners, sinners, will not the consideration of all *this*, cause you to put a stop to iniquity, and make way for *Wisdomes* glorious *call*, *Prov.*1. 22, 23. *How long yee simple ones will yee love simplicity? turn you at my reproof, behold, I will pour out my* Spirit *unto you*; Isa.1.18. *Come now let us reason together* (*saith the Lord*) *though your sins* bee *as scarlet*, they shall *bee as white as snow, though* they *bee red like crimson*, they shall bee *as wool.* Oh! what mean yee? *all this misery* and a thousand times more than the Tongue of man can express, is not as yet fallen upon you, but you have a moment of time to bethink your selves, and to come *bowing* to the *feet of Jesus*; Isa.21.12. *if ye will inquire*

inquire, inquire yee? return, come, Turn yee (a) *turn yee, why will yee dye?*

a Ezek. 33. 11

Oh! give up your ſelves to the *Spirit*, and wait for *his power* and *conviction*, that you may ſee your *wounds*, deformitie, and *undone condition*, it may bee poor ſinners *you* may *obtain mercy*, who knows but *you* may be ſaved from *ſin* and *wrath to come*; you may bee with Chriſt for ever, and *ſing praiſes* to him? Oh! come, come, Chriſt and *eternal life* is (as it were) wooing you to *return*: Oh what ſay yee? doe your hearts begin to yeild, will ye ſurrender your *ſtrong-holds*: *lift up your* (b) *heads, oh yee gates, and bee yee lift up yee everlaſting doors, & the* King of glory *ſhall come in*; open your hearts to the *Spirits ſtroks*, if hee *wounds* hee will alſo (c) *heal*; if hee ſaddens (for a while) hee will at laſt crown with ſweetneſs: Oh do not bee ſcared at this ſouls *ſorrows*; you have heard of the *gracious ends* of the Lord in *wounding her*, it was but to make way for a glorious *cure*, whoſe *Love-plai-*

b Pſal. 24. 7.

c Hoſ. 6. 1, 2.

ſters fill'd her with *peace*, and *joy* inconceivable *, and ſhee is now wondering at *this love*, that her ſoul ſhould be brought through the *black* and *dark* night; to behold *Jehovahs countenance*, and the *day* of love *breaking*. Oh ſinners, ſinners! you ſhall have to do with a moſt *ſweet*, pretious, *tender-hearten* God, who will waſh away your filthineſs, and take away all unlovelineſs; *Oh taſte and ſee that the Lord is good*! Oh that ye did but *know*! Oh that you would but *try*! how ſweet, a *true cloſe* with Chriſt is; whatſoever ſorrows you may paſs through, one drop of *Chriſt's love* will *recompence for all*; Oh the *glory*, the *beauty* of the *way of holineſs*! His waies *are waies of pleaſantneſs, and all his paths are peace*, and *drop fatneſs*; Oh! that you would beleeve what the *Spirit ſaith*, and *breatheth forth* in Saints, who have taſted drops of *love* of unſpeakeable *ſweetneſs*: Some thought *once* (as you now do) that ſin and vanity were the *ſweet*, and Chriſt and holineſs the *bitter*; but they can ſing *that ever*

* Mind what ſhe ſaith, p. 69, 70.

Pſal. 34. 8.

Prov. 3. 17
Pſal. 65. 11

ever they were born, to know the contrary, and *finde* and *feel* a heart-ravishing *change*; Oh there is so *much* in *one drop* of Christ, that it overcomes the *heart*, and fills it with *admiration*, *Behold, what manner of love is this*? who shall not fear thee, and glorify thy name? Oh the sweetness of a *Divine cure*, to bathe in streams of *love*? Oh the glory and dignity of being *the seed* (a) *of the Spirit*, the (b) *Spouse of Christ*, an (c) *heir of glory*, to have *fellowship* (d) *with the Father*, *and with the Son*, to *dwell eternally* in his *heart* and love! Oh sinners! you are a wonder to the *Lords children*, why linger yee? why stay yee in *Egyptian darkness* under your hard Task-masters, in your prisons and noysome dungeons? Oh look to *Jesus* who is (e) *annointed* to break your bonds asunder; would you have *true* peace, *rest*, joy, and contentment? (what would you have?) Oh tis (f) *all* in this *pearl of glory* [Christ] *God blessed for ever*; he is a (g) *fountain* of *life* and love, (h) *eternal* life is in the *knowledge* of

Can. 1.2,4
Psal. 139.17
1 Joh. 3.1
a Isa. 53.11
Joh. 3.6
b Can. 4 9,10
Eph. 5.27,32
c Luk. 11.32
Rom. 8. 17
d 1 Joh. 1.3
e Isa. 61.1,2,3
f Col. 1.19.
g Psal. 36.9
h Joh. 17. 2

of him (not in *notion only* as many know him, but by the *Spirits revealings*).

Oh who would not (that is not bereft of all sense and understanding) but bee serious to see his *wound* and misery, that hee may come to taste the Lords glorious *healing mercy?* Who would not but be willing to bee made *nothing*, to have *all* in this Christ, who would have a *life abroad* in changeable things, and not have all gathered into an unchangeable Jesus? Oh come! venture, take a Lord Jesus upon *any terms*, and give up your hearts to the Spirits *formings* and teachings, and see how sweet the way of *holinesse* is; if it doth not like you, you have *opportunity to return*; Oh but poor sinners! I dare say, if you come truly to see Christ, and taste his love in the *mystery of his Cross*, and the peace, rest, and blessednes, that is in *communion with him*, it will *crucify* you to *all things*, that you may live *to* and *with* him; his *beauty* will make every thing *unlovely*; his *sweetnesse* will

Heb. 13. 8

Heb. 11. 15

Gal. 2. 20
Gal. 6. 14

will make all other things *diſrelliſh*, his fulneſs will *abundantly* content you, and cauſe you to reſt in *complacency*. Pſal. 36.8,9 Cant. 2. 3

I would now ſpeak a few things to doubting, and eſtabliſhed Saints.

1. Poor *toſſed* and *tempeſtuous* ſouls! (I could tell you (if it were worth any thing) that you have a great ſhare in my heart and affection) having experienced ſome of the ſorrows of a *toſſed*, *doubting* condition, and how ſad it is to be wandering in *theſe wilderneſſes*, where there is no *way* or *water* of *refreſhment*. I cannot but ſympathize with you.

I would ſpeak ſomething more generally to you.

You poor ſouls that are full of doubts, and diſquietments, I would beſeech you, in the *bowels of Jeſus Chriſt*, not to draw ſtrange, and ſad, *concluſions*, from what this *ſoul* experienced. *Perſwading your ſelves*, you are not the Lords, and have not the *work* of *regeneration* begun in you, becauſe you have not (it may bee) paſt through ſuch diſmal

ſtorms

ſtorms and *tempeſts*. Oh take heed! leſt you go about to *limit the Holy one of Iſrael*, thinking that his work upon all ſouls, muſt bee attended with commenſurable ſorrows and joys. Oh do not make the meaſure of other Saints, the *rule* of *judgement* as to *your* ſpiritual eſtate; becauſe that I reach not the experience of *ſome* Saints, therefore to conclude I am *none* of Chriſts, is very unſafe, for the Spirit worketh variouſly, yet all brings about the ſame *holy end*, to *empty the creature of it ſelf*, that *Chriſt* may bee *all*: Some have more *vain*, harſh, and *froward* natures, and contract much hardneſſe by long continuance in courſes of ſin, and by *revoltings* and turnings aſide from *Chriſt*, after great out-goings of *love*, and ſo their ſorrows, and horrors, are great and amazing; and as their *ſorrows abound*, ſo their *conſolations*, when they come to *renewals of love*, and taſts of the Lords Supperabounding grace; therefore let not this Saints experience add fewel to the flames of fear and *hor-*

2 Cor. 1. 5.

ror

ror in you, and feed *curſed unbeleef*, but wait for the Spirit to draw forth faith; this *Tract*, and diſcourſes of this nature, having in them a *native tendency* ſo to do. *Hath the Lord calm'd, and cured deadly wounds in others, and brought them over all waves of diſquietment, to reſt and harbour in his healing love?* it is not *impoſſible*, it may bee, nay it is very *probable*, poor *diſquited* heart, he will do ſo by thee, therefore *wait upon him that hideth his face from* Jacob, *and look for him*; but I would ſpeak more particularly.

Moſt of the doubts of pretious ſouls may bee couched under theſe two heads.

1 Doubts as to their *ſincerity, and real intereſt in Chriſt.*

2 Doubts *as to the will and mind of Chriſt, what they ſhould own*, and *doe*; both of which produce much diſquietment, and raiſe ſtorms of fear and trouble in many hearts. So that they walk ſadly, and cannot ſing the Songs of *Sion* being in a ſtrange land.

The *cauſes* are ſo manifold that it

it is not for mee to inſiſt upon them, how they do ariſe from the *ſpreadings of the body of ſin*, and *the wiles and interweavings of the cunning Serpent*, and indeed *ſeveral gracious ends* that the Lord hath in letting his children taſte the bitterneſs of *divine with-drawings*, and his ſeeming diſpleaſure. But I would ſpeak a few things to both.

And firſt to poor *ſenſible trembling* ſouls that are full of troubles, and *diſquietments*, fearing, they are not right, and ſincere, and have no real intereſt in a dear Chriſt, but ſhall bee eternally ſeparated from him.

Pretious hearts! whatſoever is within you, or without you, that you may think is ſufficient ground for this ſad *concluſion*; what ever have been your *ſins* in time paſt, your *revoltings* and *back-ſlidings* ſince the Spirit awakened you: whatever are your preſent *temptations*, and *ſpreadings of the body of ſin* in you: whatever are your troubles, doubts, fears, *returns* of ſorrow, horrors, and aſtoniſhments, becauſe of *ſin*, and

and *everlaſting burnings* that ſeem to bee approaching: I dare ſay and aſſure you, that you are not the *ſingle ones*, and that you are not in an *untrodden path*, and the *only ones* wandering in *ſolitary wilderneſſes*, and you have no true ground to complain, *is there any ſorrow like my ſorrow? and he breaketh me with tempeſts*, & I ſhal never come to *heavenly calmings*; But ſome before you have experienced your ſtate, and have paſt through thoſe fears and affrighting *ſtorms* and confuſions, from as real cauſes, and through the Spirit, they have deſcryed the land of deſire, and are now quieted at the feet of Jeſus, in the poſſeſſion, and enjoyment of that peace, and reſt that is unutterable:

(a) *Job*, (b) *David* (c) *Aſaph*, (d) *Heman*, the Church in the *Lamentations*, innumerable Saints ſince, who are now in glory, and many now in being: *This ſoul* (whoſe *wilderneſſe-travels* are hinted at in this tract) was ſeven times in the *depths of deſpair*, Seven times grievouſly *tempted*, and ſeven times *glorioufly com-*

a Job 3.24,25 26.& 7.14, 15,20.& 10. 1. 16.17,18.&16. 12,13
b Pſal.38
c Pſa.77.2,3,4, 5,6,7,8
d Pſal.88. 6,7, 14,15,16
e Lam.3.1,&c.

comforted; Oh *stormed* soul, shall not this cast some sustaining influence upon thy *dejected* heart, the Lord hath done glorious things for others as forlorn as thee, why not for thee? Oh wait, wait yet.

Whatever are your sins, hypocrisies, wounds, witherings, revoltings, fears, troubles, and amazements, you are but *lost-creatures* and *wildernesses*, such who are in the heart and eye of Christ to love and pity, clothe and crown with his own beauty, *Esa.*55.7. *&* 44.3. *Mat.*18. 11. *Luk.*19.10. *Mat.*11.28,29,30.

Whatever you have been or are, whatever your burdens or temptations may bee, if you have a mind to an *holy Jesus*, & thirst for him, to cleanse, purge, heal, and clothe you with his own loveliness, you are such as hee *calleth*, *inviteth*, *beseecheth* to come, & have whatsoever you have a mind unto. *Isa.* 55.1. *&* 1. 18. *Matth.*11.28,29. *Joh.*7.37,38. *Rev:* 21.6. *&* 22.17. *Joh.*6.37. *Rev.*3.20.

But poor doubting souls would you come the shortest, safest, sweetest way to pardon, rest, and peace?

reckon

reckon up what you can to prove you loſt, condemned, undone ſinners, and conceive what you can of your ſelves, yet ſeeing you are not *in Hell*, nor ſtated in eternal enmity, & darkneſs, look up for power to *deny* your ſelves, and quiet your hearts in the Lords will, ſo far as to give *this glory* to him, for all his patience and long forbearance towards you, as to *venture upon Chriſt, and rowl your ſinking ſouls on him*; you can but *periſh*, and that you will bee ſure to do if you keep off from cloſing with Chriſt, and therefore give this *honour to God*, who hath born long with you, as to *dye looking towards him*, and if Satan ſhould drag you to perdition, to bee dragged *from the feet of Jeſus* to whom you owe praiſes, though you ſhould eternally periſh.

Ah poor doubting deſpairing ſouls! if you can come to this *reſignation*, of your ſtormed, wounded deformed ſouls to Chriſt, here you ſhall find ſome *quiet*, your *anxiety*, reſtleſneſs, and *ſinful* ſolicitouſneſs, about your ſelves, and eternal condition, ſhall depart, and there-

there will quickly some little glimmering of *hope* appear in your souls, and you will come to this, *it may be the* Lord will pitty *me*, heal *mee*, *I will wait and hear what God the Lord will speak*; and it is all the reason in the world that you should *wait*; and abiding in this *still* frame, in the Lords time you shall hear such whisperings of *love* and *peace* that will overcome your hearts.

This shall bee your *glory*, to cast your selves down at the feet of Christ, and embrace *a frowning Majesty*, to acquiesce in his *will* and *wisdome*, and to go out of your selves, and all your own *imperfect lovelines*, into a *peerles unspotted* Jesus, and this will turn frowns into smiles, and drops of *wrath* into sweet wine of *consolation*, and this is the true *self-denial*, and puts Satan to a stand, with all his *cunning wiles* and workings. Oh could but poor *disturbed* hearts have the hurries of flesh, self, and *temptation* hushed, and a little silenced, that they might listen, and wait as poor *nothing* creatures, the Spirit would speak, and open the *mysteries* of

Christs

Christs love unto them, and the thoughts of his heart concerning them, that hee hath *Rivers of living waters* to wash their polluted souls in, and *streams of love* to heal their corrupt wounds, and that *hee is their God, and they shall bee his people.* And here the *true Peace* would come in; and it would not bee a *Peace* patch'd together of our *own Sanctity*, but from the *testimony of Jesus, which is the Spirit of Prophecy, which spirit* will speak and infuse an *unquestionable preciousness* in blessed *Promises*, and the heart shall experience Divine *endearments* to Christ, and true *Humiliation*, and come under the glorious *washings* of *love*, and bee cast into the *Image* of a *Beloved Jesus*, bee weaned from all things, and sit in *Heavenly places*, admiring his glory and *goodness*, singing *Hosannaes* and *Hallelujahs* to him. Ah poor tossed souls, when you are brought to taste the sweetness of Divine Peace, if you could *abide watching*, and keep up a constant Communion with God, you should

there will quickly some little glimmering of *hope* appear in your souls, and you will come to this, *it may be the* Lord will pitty *me*, heal *mee*, *I will wait and hear what God the Lord will speak*; and it is all the reason in the world that you should *wait*; and abiding in this *still* frame, in the Lords time you shall hear such whisperings of *love* and *peace* that will overcome your hearts.

This shall bee your *glory*, to cast your selves down at the feet of Christ, and embrace *a frowning Majesty*, to acquiesce in his *will* and *wisdome*, and to go out of your selves, and all your own *imperfect loveliness*, into a *peerless unspotted* Jesus, and this will turn frowns into smiles, and drops of *wrath* into sweet wine of *consolation*, and this is the true *self-denial*, and puts Satan to a stand, with all his *cunning wiles* and workings. Oh could but poor *disturbed* hearts have the hurries of flesh, self, and *temptation* hushed, and a little silenced, that they might listen, and wait as poor *nothing* creatures, the Spirit would speak, and open the *mysteries* of

Christs

Chriſts love unto them, and the thoughts of his heart concerning them, that hee hath *Rivers of living waters* to waſh their polluted ſouls in, and *ſtreams of love* to heal their corrupt wounds, and that *hee is their God, and they ſhall bee his people.* And here the *true Peace* would come in; and it would not bee a *Peace* patch'd together of our *own Sanctity*, but from the *teſtimony of Jeſus, which is the Spirit of Prophecy, which ſpirit* will ſpeak and infuſe an *unqueſtionable preciouſneſs* in bleſſed *Promiſes*, and the heart ſhall experience Divine *endearments* to Chriſt, and true *Humiliation*, and come under the glorious *waſhings* of *love*, and bee caſt into the *Image* of a *Beloved Jeſus*, bee weaned from all things, and ſit in *Heavenly places*, admiring his glory and *goodneſs*, ſinging *Hoſannaes* and *Halleiujahs* to him. Ah poor toſſed ſouls, when you are brought to taſte the ſweetneſs of Divine Peace, if you could *abide watching*, and keep up a conſtant Communion with God, you ſhould

experience a glorious *Progreſs*, and bee crowned with *readineſs* for the *Marriage Day*, when Chriſt and you ſhall meet in *one*, and live in *one* for ever. It may bee you may receive further help, to know the mind of God concerning you, in what follows.

To Saints that doubt, as to the mind of Chriſt.

That thoſe that are truly the Lords, may *doubt* and bee *unſatisfied* as to his *mind and will*, I conceive is generally granted, and many Saints experiences do abundantly confirm it; and truly that ſoul knows little, that knows not the difficulty of receiving truth, *as it is in Jeſus*, and the ſorrows that *diſſatisfaction* cauſeth: Oh what groans, what tears, and *ſtrong cries* do ſome experience, before they hear the Lord ſpeaking forth his mind unto them? But when it is *revealed*, there is that preciouſneſs in *Truth*, and *Divine Teachings*, that repays for all. It is ſad to think how moſt people receive things *by wholeſale*, as *learned* men, wiſe men ſay, ſo

ſo they believe. But this is far from receiving truth, *as it is in Jeſus*, and in the Spirits way. I know many make an *enquiring ſpirit* a very dangerous ſpirit, and think thoſe no good *Chriſtians*, that do not immediately ſit down with what they ſay; and *Wordly Profeſſors* boaſt much in their *conſtancy* and *ſtability*, that *they are the ſame, and change not*.

But truly, as 'tis generally taught, that *that Faith* is very *queſtionable*, that is not uſher'd in with *doubts*, and fears, as to ones *eternal condition*, ſo it is to bee feared, that thoſe *never received truth*, and the mind of Chriſt, *as his mind*, that have not known a *doubting* queſtioning time, and *great thoughts* of heart about this thing: and it were greatly to bee deſired, that what of truth wee have received in an overly way, that wee did come to the feet of Chriſt, and *wait for the Spirit* to teach it us, and crown it with an heavenly *freſhneſs* and fragrancy, then ſhould wee bee overcome with its *ſweetneſs*, come to more eſta-

bliſhment, and bee caſt into the *Image of Truth* in all our *practices*.

But poor *toſſed* unſetled ſouls! Oh that I could vent my heart to you, and the longings of my ſoul for you: Many that *paſs by you*, it may bee, wonder at you, there are too few that pity you, and *lay to heart* your *wound*, but the Lord will *pity* and *heal* you, if you *wait* for him: I know your ſorrows are great; to *walk in darkneſs*, as to Chriſts *mind*, is a ſad walk, it may bee you cry out many times, What ſhall I do? Oh what ſhall I do? you that are Chriſts, and have the *Divine Nature*, are ſo tender of him, that you would rather die, than offend him in treading *one foot* out of his own *footſteps*: Poor diſquieted hearts! are you not ſometimes ready to cry out, *Why is light given to one whoſe way is hid, whom God hath hedged in*? You are burdens to the *generality* of *Profeſſors*, they are weary of you, and call you *Diſturbers of Iſrael*, becauſe you cannot ſit down with their Faith,

Job 3. 23.

and

and in blind obedience with them; & ye are burdens to *your selves*, and feel that groan in you, Psa. 55.6,7, 8. *Oh that I had wings like a Dove, for then would I fly away, and bee at rest; lo then would I wander far off, and remain in the Wilderness, I would hasten my escape from the windy storm and tempest.* Oh my heart tenders you, what shall I say to you to do you good? sure the Lord will take care of such *forlorn* souls, if you breathe sincerely after him; will not this a little support you? it is wont to bee thus with the Lords *own precious children*, immediately before hee teacheth them: This *Cloud* and *darkness* is *only*, that the *Sun* may bee the more glorious to you, these *sorrows* and *dissatisfactions* are but as the Morning Star, and *harbingers* to the light, glory, and contentment that's approaching; how many of the Lords *precious Ones* have been in these *streights*, and have wanted *Teachings*, as well as you? See the groans of *Holy David*, Psa. 27. 11. Psa. 31. 3. Psa. 119. 5, 10.

It may be you are ready to burſt out and ſay, *My wound is grievous and incurable, and there is none to plead my cauſe, that I ſhould bee bound up, I have no healing medicines.* Oh ſtay poor ſoul, bear up from fainting, hear what the Lord ſaith, Exod. 15. 26. *I am Jehovah that healeth thee.* Jer. 30. 17. *I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the Lord, becauſe they called thee an* Out-caſt. Iſa. 48. 17. *I am the Lord thy God, which* teacheth *thee to profit, which* leadeth *thee by the* way *that thou ſhouldſt go.* Pſa. 25. 8. *Good and upright is the Lord, therefore will hee* teach ſinners *in the way.* Heb. 5. 2. *Wee have an High-Prieſt, who can have compaſſion on the* ignorant, *and them that are out of the way.*

Pſal. 32. 8.

To come into the poſſeſſion of *this Glory*, viz. *Satisfaction from Divine Teachings*, ſome things are neceſſary, and call for your careful conformity; they will prove very *harſh*, and unpleaſant to *fleſh and blood*, but *delightful* to the *New Man*, and certainly produce your cure.

The

The firſt is *Self-annihilation*, to come to the ſenſe of your own weakneſs, darkneſs, *nothingneſs*, that you can know nothing, do nothing with all your *parts*, wiſdome, and humane contrivances: You know what Chriſt ſaith, that *his Diſciples muſt deny themſelves; whoſoever hee bee of you, that forſaketh not all that hee hath*, [ſelf-will, wiſdome, power, imagination] *cannot bee my Diſciple*, my Scholar, to learn of mee, to bee taught by mee. *This Croſs* will ſink and preſs down the *fleſh*, and it may bee your corrupt part is even ready to skriek for horror, at the appearance of it, and *faileth* at this *expreſſion*. But thus it muſt bee, there is no withſtanding this bitter *potion* to the *fleſh*; if ever you come to a *true* and divine *cure*, and have the Lord *engraving* his *own will* upon you, your *own writings* muſt bee obliterated; you know what the Apoſtle ſaith, 1 Cor. 30. 18. *Let no man deceive himſelf; if any man among you ſeemeth to be wiſe, let him become a fool, that hee may be wiſe.* You muſt bee made (*a*) poor,

Mat. 16. 24. Luke 14. 33.

a Pſal 34. 6. & 86. 1. Iſa. 41. 17.

poor, (*b*) meek, (*c*) humble, *self-emptied* creatures, then will the Lord *gloriously enrich you*, strengthen you, teach you, *fill you*.

b psal. 25. 9.
c Isa. 61. 1.

2. *Resignation*; an *unreserved giving up of the heart to the Lord*, and the *Spirits engravings*. The several glorious *Promises* that are scattered up and down in Scripture of Divine Teachings, (*that the Lord will teach, lead, and guide*) call for this thing, *Isa.* 48. 17. and 54. 13. *Jer.* 31. 34. The Holy Spirit is the *glorious Teacher*, and you will never bee taught the mind of Christ, without a surrender of your souls to him. Joh. 14. 26. *Hee shall teach you all things*: and 16. 13. *Hee will guide you into all truth*. 1 Cor. 2. 10. *But God hath revealed it unto us by the* Spirit; ver. 13. *which things also we speak, not in the words which mans wisdome teacheth*, but which the Holy Ghost *teacheth*, 1 Ioh. 2. 27. *But the* Anointing *which yee have received of him, abideth in you, and you need not that any man teach you, but as the same Annointing teacheth you of all things, and is truth,*

truth, and is no lye. In this *pure Reſignation* of thy ſelf to the *Spirit*, thy poor *diſturbed* heart will quickly meet with ſome *allays* to its toſſings and *tempeſts.*

3. *Acting Faith upon thoſe precious Promiſes*: Faith gives life and ſweetneſs to longings and thirſtings for *Divine Teachings*, and brings in our glorious *Revenues.* Mat. 21. 22. *And all things whatſoever yee ſhall aſk in prayer, believing, yee ſhall receive.* The Lord is true and faithful, and cannot lye, and why ſhould not you believe, ſeeing the Lord hath not excluded you? you *wanting ſenſible* ſouls, have as true ground to expect the *Spirit*, and his Teachings, as any in the world: Do you hear what Chriſt ſaith? Luke 11. 13. *Your Heavenly Father will give the Holy Spirit to them that aſk him.*

4. *Intention of ſpirit, watchfulneſs*, and *unbyaſſed expectation.* Pſa. 85. 8. *I will hear what God the Lord will ſpeak*: Oh give ear [*hearken*] ſet up a continual watch, and *abide waiting*, Pſa. 119. 131. *I opened my mouth,*

mouth, and panted, for I longed for thy Commandements: Psa. 101. 2. *Oh when wilt thou come unto mee? for*
Hab. 2. 3. *the Vision is yet for an appointed time, but at the end it shall speak and* not lie, *though it tarry, wait for it, because it will surely come, it will not tarry.* Many souls have *present motions* and over-flowings of affection, but they *abide not*, they faint, and flag, and grow secure, before the *Lord comes.* Oh to come to a *sweet silence*, conjoyn'd with a *spiritual thirst*, and to keep watching, waiting, and longing, then hee will assuredly come, and clear up all doubts, and you shall know the mind of your dear Lord, and *shall hear the still voice behinde you, saying, This is the way, walk in it.*
Isa. 30. 21.

5. *Conformity*, to do what wee know of the Lords Will. Ioh. 7. 17. *If any man will do his Will, hee shall*
Ioh. 14. 21. *know of the Doctrine, whether it bee of God:* Here is the *grievous stick* of many, they live not up to what they know, and press not after *Truth* for *Truths sake*, and to bee cast into its *Mould* and *Image*; and there-

therefore they hear not the Lord ſpeaking.

If you can look up for power to bring you to this *Conformity*, the Lord will reveal ſo much of his mind unto you, that may make for your *Peace*, with his own *glory*; *you ſhall know the truth, and the truth ſhall make you free.* Oh the glory of the *Lords Teachings!* Job 36. 22. *Who teacheth like him?* So clearly, fully, ſatisfyingly, *he gently leads by the ſtill waters.* Iſa. 42. 16. *and I will bring the blind by a way that they knew not, I will lead them in paths that they have not known, I will make darkneſs light before them, and crooked things ſtrait; theſe things will I do unto them, and not forſake them.* Iſa. 49. 10. *Hee that hath mercy on them, ſhall lead them, even by the ſprings of water ſhall hee guide them.* Rev. 7. 17. *Hee ſhall lead them unto living fountains of waters.* Jer. 31. 9. *I will cauſe them to walk by Rivers of waters in a ſtrait way, wherein they ſhall not ſtumble.* *Precious ſouls!* if you take a *Holy Jeſus* for your *portion*, all theſe

Joh. 8. 32.

Pſal. 23.
Iſa. 40. 11.

Pro-

Promises are yours, and you shall experience their *sweetness*, when you come under Divine *Teachings*. I dare say, thus purely to wait for the Spirit in *Scripture Promises*, is the glorious way to *satisfaction*; and this is such a *day* of *confusion*, that I think it almost impossible for that Soul to come to *establishment*, that waiteth more upon *men*, (yea holy men) for the *Mind of Christ*, than on the *Holy* and blessed *Spirit*. I would not have any think, that I am against any lawful means that the Lord may speak through, or in, notwithstanding I thus speak. But let this bee your *care*, to press through *all things*, that you may hear the Lord, who is the *substance of all*.

But poor *dissatisfied* soul, whatsoever thou art *shaken* in, *this Book* is a loud Call unto thee, to abide constant by, and firmly rooted in *the Doctrine of the Free-grace, and differencing love of God in Christ*; *the reality of Christs Person, the glory and vertue of his Blood*; that his Person is not meerly *imaginary*, & his Blood

No-

Notional, but that hee was, is, and is to come; and the glorious (b) *Mediator*, (c) *Advocate*, (d) *Ransome*, (e) *Sacrifice*, yea (f) *All in All*. To bee shaken in things of this nature, is the saddest of all *afflictions*, and you will never come back from such wanderings, but by the gates of horror and wrath, grievously wounded. Oh the *Person* and *Appearance* of Christ shall bee *infinitely* dear to Saints in the *last dayes*; they shall bee *sick of love* to him, and cry night and day, *Come Lord Jesus*, and the (g) Blood of Christ shall bee much upon their hearts, Rev. 1. 5. *Unto him that loved us, and washed us from our sins in his* own Blood. And 5. 9. *Thou wast slain, and hast redeemed us to God by thy* Blood, *out of every Kindred, and Tongue, and People, and Nation.* And 7. 14. *These are they who came out of great tribulation, and have washed their Robes, and made them white in the* Blood *of the Lamb*, Rev. 12. 11. And they overcame him *by the* Blood *of the Lamb*. Saints glorious *washings*, beauty and *victory* come

b 1 Tim. 2. 5. Heb. 8. 6.
Heb. 9. 15.
Heb. 12. 24.
c 1 Joh. 2. 1.
d Mat. 20. 28. Act. 20. 28.
e Eph. 5. 2. Heb. 9. 26, 28. Heb. 10. 12.
f 1 Cor. 5. 7. Col. 3. 11. 1 Cor. 1. 30.
g Jo. 6. 54, 55. Act. 20. 28. Rom. 3. 25. Rom. 5. 9. Eph. 1. 7. & 2. 13. Col. 1. 20. Heb. 9. 14. Heb. 10. 19. Heb. 13. 12, 20 1 Pet. 1. 2, 19. 1 Jo. 1. 7.

come in here, from sights of a *bleeding* Jesus, and his Royal *free* love in his *Cross*. This *love* will *constrain* you to press in at the *strait gate*, and *beauties of Holiness*, and its *demands* are the *highest* demands, and that holiness is the *true holiness* that flows from admiration, of a *beloved Jesus*. Poor tossed souls turn to him, he wil *open* (h) *the book*, & unlock divine mysteries to you, and ye shall sing a new *Song*, and strike in with that *Heavenly Quire*, that shall sing eternally his praise. Oh therefore *wait for him*, *wait* for his *Spirit*, *for where the Spirit is, there is liberty*.

h Rev. 5. 9.

2 Cor. 3. 16, 17

I said I should speak a word to strong and *established Saints*, but sure you are those, whose hearts are full of *truth*, life, and *power*, and are in the sense of that Scripture, Gal. 5. 24. *They that are Christs, have crucified the flesh, with the affections and lusts*; *yee are dead* to all things beneath, and *your life is hid with Christ in God*, you are *sate down under the shadows of Christ with great delight*, and are *abundantly satisfied* with

Col. 3. 3.
Rom. 6. 7.
Can. 2. 3.
Psal. 36. 8.

with him, and go not to the doors of *ſtrangers*, to beg *contentment*, but have the openings of the love, mind, and glory of Chriſt *to you*, and *in you*, and have his Image on you: Sure you live *to* and *with* God, and are come to *Mount Zion*, Heb. 12. 21. And therefore at *your gates are all manner of pleaſant fruits, new and old*, and I ſhould rather [*being among the lean of the Flock*] ſit down in ſilence, and hear & *ſee* your ſouls *limn* and *pourtray* your glorious *Beloved*, and vent thoſe *Hallelujahs* that burn in your breſts, to the praiſe of his unparallel'd love: but if I ſhould ſpeak, I would humbly exhort you to theſe things. Hoſ. 14. 8. Rom. 14. 8. Phi. 1. 21. Cant. 7. 13.

Firſt, *continue admiring your dear Chriſt*; there are but *few* that are *beloved*, and fewer that are come to *eſtabliſhment*, and the aſſurance of love, and for you to be ſome of *thoſe few*: oh rich love, glorious love indeed: *What manner of love is this?* that you ſhould come *neereſt* to *the heavenly Image*, and *ſtature of Chriſt*, that you ſhould be brought through thoſe doubts and fears, that many are groaning under, and in bondage unto,

unto. Oh what great glory is in *growth*, and in an *eſtabliſhed ſpirit*, for you to *lie down* in peace, in the ſight of your Lord, and *none to make you afraid?* Sure you cannot but bee overcome with ſuch *love*, and ſo your life is turned into a life of *manifeſting love* to Chriſt, and contriving his glory, who hath thus honoured you: Oh this will bee your glory, to *live admiring*, and *ſhewing forth his praiſe, who hath call'd you out of darkneſs into his marvellous light.* Thoſe have *choiceſt ſights*, and moſt ſweetneſs, that admire moſt, and they are beginning the *Heavenly Glory.*

2. *Keep humble*: You will find the feet of Chriſt the *ſafeſt habitation*, under whatſoever the Lord vouchſafeth to you; and this is one of the higheſt *attainments*, to bee *nothing* in our own eyes, and conformed to Chriſts *Death* and *Humiliation.* Pſa. 22. 6. *I am a worm, and no man.* Phil. 2. 5, 6, 7, 8. *Let the ſame mind bee in you, which was in Chriſt Jeſus, who made himſelf of no reputation, humbled, and emptied himſelf*

ſelf of his own Glory. Pride and *conceitedneſs* cockered in you, upon the account of whatſoever you enjoy, will prove an *eating worm*, that wil quickly conſume your ſtrength, and deflowre you of your greenneſs and *Spiritual Glory.*

3. *Preſs on ſtill*; you are not yet at home, and ſtated in your Lords enjoyment in higheſt ſecurity, neither have you all that God hath to give forth to *longing Saints.* Do you as yet experience thoſe glorious words? Pſa. 16. 8. *I have ſet the Lord alwayes before mee.* And 73. 25. *Whom have I in Heaven but thee, there is none on earth that I deſire beſide thee.* And 139. 18. *When I awake, I am ſtill with thee.* 2 Cor. 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* You ſee *David* and *Paul*, and *Primitive* Saints, were men of great growth

unto. Oh what great glory is in *growth*, and in an *eſtabliſhed ſpirit*, for you to *lie down* in peace, in the ſight of your Lord, and *none to make you afraid?* Sure you cannot but bee overcome with ſuch *love*, and ſo your life is turned into a life of *manifeſting love* to Chriſt, and contriving his glory, who hath thus honoured you: Oh this will bee your glory, to *live admiring*, and *ſhewing forth his praiſe, who hath call'd you out of darkneſs into his marvellous light.* Thoſe have *choiceſt ſights*, and moſt ſweetneſs, that admire moſt, and they are beginning the *Heavenly Glory.*

2. *Keep humble*: You will find the feet of Chriſt the *ſafeſt habitation*, under whatſoever the Lord vouchſafeth to you; and this is one of the higheſt *attainments*, to bee *nothing* in our own eyes, and conformed to Chriſts *Death* and *Humiliation.* Pſa. 22. 6. *I am a worm, and no man.* Phil. 2. 5, 6, 7, 8. *Let the ſame mind bee in you, which was in Chriſt Jeſus, who made himſelf of no reputation, humbled, and emptied himſelf*

ſelf of his own Glory. *Pride* and *conceitedneſs* cockered in you, upon the account of whatſoever you enjoy, will prove an *eating worm*, that wil quickly conſume your ſtrength, and deflowre you of your greenneſs and *Spiritual Glory.*

3. *Preſs on ſtill*; you are not yet at home, and ſtated in your Lords enjoyment in higheſt ſecurity, neither have you all that God hath to give forth to *longing Saints.* Do you as yet experience thoſe glorious words? Pſa. 16. 8. *I have ſet the Lord alwayes before mee.* And 73. 25. *Whom have I in Heaven but thee, there is none on earth that I deſire beſide thee.* And 139. 18. *When I awake, I am ſtill with thee.* 2 Cor. 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* You ſee *David* and *Paul*, and *Primitive* Saints, were men of great growth

and enjoyments, yet they were *reaching forward* to things more glorious. Psal. 63. 8. *My soul followeth hard after God.* Phil. 3. 12. *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus:* Ver. 13. *I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth to those things that are before, I press toward the mark.* Pro. 4. 18. Hos. 6. 3. Do not limit the Lord in his glorious sheddings abroad of the Spirit in this day, when it is his design to prepare a *Royal Spouse* for his *Beloved Son.* Oh *ask, and yee shall receive, that your joy may bee full; Eat oh friends, drink, yea, drink abundantly, oh beloved.* John 15. 11. Cant. 5. 1.

4. *Bee tender of tossed souls.* Too few lay to heart the miseries of *feeble Lambs*; you *your selves* are not as yet out of the reach of *temptation*, and you may again sadly experience a tossed state; *yee stand by Faith, bee not high-minded, but fear.* Rom. 11. 20. Let that thought sink into your hearts, *Who hath made mee to differ?* and it will drink you up into a spirit

rit of *tenderneſs*, and draw forth divine *compaſſions*. What heart, one would think, were ſo cruel, as to wound and bruiſe the Lords afflicted, yet this cruelty doth too much abound in *many profeſſing* godlineſs: But oh you *Chriſt-like ones*, it will bee far from you ſo to do, your work is to *ſtrengthen the weak hands, and confirm the feeble knees, to ſay to them that are of a fearful heart, bee ſtrong, fear not*, for behold your Lord's approaching. Iſa. 35.

5. *Liſten diligently to the Calls of the Spirit in this day. Awake, Awake, ſtand up oh* Jeruſalem, *which haſt drunk the dregs of the cup of trembling, and wrung them out: Deliver thy ſelf, O* Sion, *that dwelleſt with the Daughter of* Babylon: *fly out of the midſt of her, deliver every man his ſoul, bee not cut off in her iniquity: for it is the time of the Lords Vengeance. Come out of her my people. Come with mee from* Lebanon, *come up hither. Bee in pain, and labour to bring forth, Oh Daughter of* Sion. *Ariſe and threſh, for I wil make thy horn iron, and thy hoofs braſs, and* Iſa. 51. 17. Zach. 2. 7. Jer. 51. 6. Rev. 18. 4. Cant. 4. 8. Rev. 11. 12. Mich. 4. 10. Mich. 4. 13.

mar. Rev. 18. 6. thou *shalt beat in pieces many people; Reward her even as shee rewarded you.*

Isa. 52. 1, 2. Oh *awake, awake, put on thy strength, O* Sion, *put on thy beautiful garments, thy white Robes,* O Jerusalem; *shake thy self from the dust* of Anti-christ, the earth, and humane inventions; *arise* from every thing, to sit down in divine love, *O Jerusalem; loose thy self from all imbondagements, O Daughter of* Sion; *Arise my Love, my Fair One, and*

Cant. 2. 10. *come away.*

Oh Saints keep your watch crowned with glorious *readiness,* for the *Marriage day* of the *Lamb:* Oh watch, watch, *for you know not*

Mat. 24. 42. 25. 13. 26. 41. Mar. 13. 35, 37. Luke 21. 36. *at what hour your Lord cometh; watch and pray that yee enter not into temptation; bee yee ready, having your loins girded about, and your lights burning, and yee your selves like unto men that*

Luk. 12. 36. &c *wait for their Lord, when hee will return from the wedding, that when hee cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord, when hee cometh, shall find watching.*

THE END.